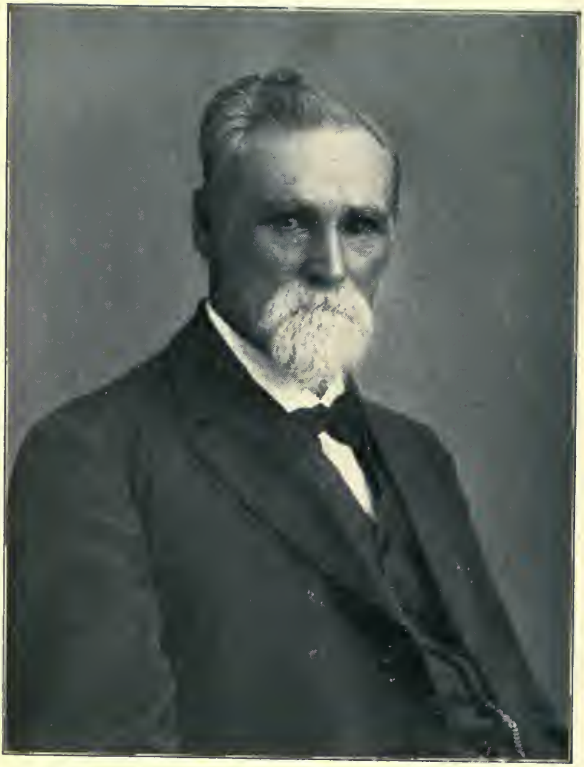
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THE

IRREPRESSIBLE CONFLICT.

LIGHT THROWN ON DARK PLACES.

BY

JASPER NEWTON SMITH,

METUCHEN, N. J.

PUBLISHED BY
J. NEWTON SMITH,
METUCHEN, N. J.

SIH

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BY
JASPER NEWTON SMITH.

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PREFACE.

IN selecting our subject we place ourselves under great embarrassment. If we tell the truth, we are sure to give offense; and to withhold the truth would be to abandon the subject altogether. "This world is a stage and all men are actors;"

It is our purpose to lift the curtain to show the actors on the stage.

Insincerity, inconsistency and individual interest have totally hidden the actors on the stage and obscured the vision of all not behind the curtain.

If the acts of a few men affect the welfare of mankind in general, certainly one cannot be censured for truthfully revealing their acts: but the truth will give greater offense than misrepresentation. We console ourselves with the fact that if some are offended, it will be because of the truth.

For generations, the subject has been presented from every view-point. The most eloquent men have shown the subject from the view-point of morals; but those who are engaged in the rum traffic are not susceptible

to moral sentiment, and eloquence and argument have made no impression upon those who are responsible. The chemist has analyzed alcohol and shown to science that it is poisonous to the human system; and medical men have shown that alcohol produces more diseases, directly and indirectly, than any other cause.

Abundance of proofs have been given that alcohol produces poverty and crime. Beer manufacturers and distillers have closed their eyes, their ears and their hearts to all proofs.

The almighty dollar is held so close to their eyes that it shuts out the view of all else.

Statistics have presented startling views of the magnitude of the evils that result from the traffic; but statistics are incomprehensible to most minds and have no part in matters of right and wrong, or in questions of morals. Large numbers are as incomprehensible to the human mind as the extent of space.

A billion of dollars is as incomprehensible as the distance to the stars.

The habit of exaggeration has helped to impair our comprehension of numbers, We often say 'thousands' when we mean dozens.

We can say nothing new on the subject of temperance; we can only present old truths in a new light. and show who are responsible for the saloons

It makes no differencc where we begin or which way we go to consider the subject, we arrive at the same conclusion.

Writers and speakers have been very courteous towards their opponents, and have talked of "wrong," and have been so impersonal in their talks, that guilty ones could not take offense; but we have chosen to talk of "wrong-doers" and we have tried to be very personal.

"Wrong" is an abstract noun when considered apart from any substance, we are after the substance; those who are responsible for the wrong.

We illustrate principles by incidents and events, and we analyze events by principles; we use current events that are of recent date, and which come under our observation, or that come to us through the news of the day. If we write on current events, it will be necessary to give the names of the actors as well as the time and place, in order to vouch for the truthfulness of the events, and we are conscious that we may appear very discourteous toward those whom we would prefer to honor, but are forced to offend.

As we use events to illustrate principles, we must appear very rambling, even flitting from one thing to another without apparent connection; but it is the way we must pursue.

We have, in some cases, used ridecule in speaking

of persons but, as we have used ridicule only in speaking of persons who occupy high positions; who advance ideas so inconsistent with their high positions, that our ridicule may be considered a compliment, that we expected better things of them.

Our aim has been to answer the arguments of the brewers and the distillers and the lawmakers, and all the advocate of the saloon, and to place the blame for the conditions, on the responsible parties.

We have placed the lawmakers in the front rank and charged them with the responsibility. We have tried to show that the lawmakers are insincere, and guilty of duplicity; and that they work in the interests of the brewers, and against the interests of the citizens of the state in general.

Hoping that we may help to open the eyes of the American people, that they may get a glance at the power behind the "system;" we submit this book for consideration.

JASPER NEWTON SMITH,

Metuchen, N. J.

CHAPTER I.

The Saloon Business.

The sale of intoxicating drinks as a business, is the only business that is entirely devoted to supplying the stomach with poison. all other kinds of business, in one way or another, contribute to the welfare of mankind.

Farmers, butchers, mauufacturers and others supply us with the necessities and the luxuries of life.

Carriers, by land and sea, distribute articles of commerce; and all of these different kinds of business are regulated by laws to safeguard the best interests of man. The laws require that all things sold for food shall be pure and healthful; and the water we drink shall be as pure and healthful as filtration and carefully guarded watersheds can make it.

Our milk must be unadulterated, and be produced under the most healthful conditions.

Every thing we eat must be chemically pure.

The laws require wholesome food for our domestic animals.

Poisonous alcoholic drinks which are sold for the use of man are made by irresponsible, avaricious sellers and mixers. Why be so careful of the food we eat and what we feed our domestic animals, and so indifferent to the drink for human beings?

Formula For Making Chicken Feed.

Protein 10 per cent.
Fat 3 per cent.
Fiber 5 per rent.

Ingredients:

Cracked corn, wheat, clipped oats and buckwheat.

Formula For Making Beer.

Sulphite of lime as a cleanser: tartaric acid, salicylic acid, acrolic acid, karrummeda sulphite as preservatives: juniper berries as antidote for the salicylic acid: citric acid as a flavor: benzoic as a deodorizer: and tanic acid as a bleacher.

The above formula for making beer was given by a brewer before the Philadelphia Commission.

The brewer said that most of the beer made in the United State was made by this formula.

The stomach is the most important organ of the body. It is the depot of supplies and furnishes every part of the body with the necessary nourishment; and prepares the food for assimilation by the various organs of the body. The body requires healthful food, prepared and adapted to its requiements. If the food is not carefully selected and prepared, the body will not be properly nourished. Nothing should be taken into the stomach that injures the body; nothing should be put into the stomach that destroys the function of the stomach.

It is strange that intelligent lawmakers should establish saloons and license men to poison the stomachs of those who are too weak to resist

No man has a constitutional right to sell, or, if one man has a right to sell, all men have the same right, for it is not according to American ideas of liberty and equal rights: that one man can buy constitutional rights that are denied to others. It is strange that the lawmakers would go outside of the natural rights of man to make agents for brewers, and thereby bring a curse on mankind.

The drunkard is the finished product of the saloon; but he is less harmful than the moderate drinker.

It is the moderate drinker who introduces the young man to the social element of the bar-room and starts innocence on the downward path.

The beginning of the drunkard's, course is usually when the youth is in his "teens"; for when one has reached manhood, and has not tasted alcoholic drinks. he is not very apt to begin, as his habits are formed, and his judgment teaches him to shun that which has ruined so many.

The activity and impulsiveness of youth carries him fast and far when he has once left the path of total abstinence.

CHAPTER II.

In The Beginning

Before the enactment of the laws that now obtain, for regulating the sale of intoxicating liquors, the brewers had gained a strong foot hold, and were so strong financially, and had become so deeply interested in the production and the consumption of beer, that it was a business necessity, for them to have agents for for the sale of their beer

All business concerns find it necessary to use large sums of money to exploit their business and their goods.

The brewers, being engaged in a business that netted a large profit on comparatively small outlay for labor and material, could well afford to use money to influence legislation. The brewers had a great advantage over the temperance people, for, bv spending money, they could make money; while the temperance advocates had no money and no hopes of making money, even if they won. It was money againt philanthropy, and money won.

In their attempt to regulate the sale of intoxicating liquors, the lawmakers had a serious problem to solve. They must safe-guard the interests of the brewers and deceive the people; but they succeeded in both.

The title of the law, "to regulate the sale of intoxicating liquors", caused the unsophisticated people to think the regulation would either improve the quality or reduce the quantity of the liquors sold. But the law did neither, the title meant, only, to regulate the manner and means of selling, by which the full out-put of the brewery would find its way to men's stomachs, and not miss a man; and with the least expense to the brewers.

There has not been a single law made that prevents any man from drinking all he wants; and there has no law been made that prevents the saloonist adulterating liquors as much as he pleases.

There are men who make it a business of selling recipes to saloonists, to make of one quart of liquor, two or more quarts, by adulteration.

Terms of Partnership.

It was expensive for the brewers to peddle their beer from house to house, and, distributing agents were a business necessity; and the brewers, not having the

right to establish agencies, entered into tacit partnership with the lawmakers on terms as follows: The lawmakers were to make such laws as were necessary for the best interests of the brewers and to appoint a general agent, with the title of Judge whose duty should be to appoint sub-agents in every locality where an agent could prosper; and to "foster and encourage the beer industry". And in consideration of these terms on the part of the lawmakers, the brewers were to support the lawmakers politically; to allow the state from five hundred to one thousand dollars per agent.

The terms of this partnership, briefly expessed, are, the two parties were to help each other and share the profits; and both parties have adhered to the terms.

After the contract was made, the state found there was none who had a right to sell but it selected some men who had no right, and breathed the breath of license into them and they became living saloonists.

Before this miracle, it was wrong to sell poison to a fellow man, but after the miracle, it was right.

It was wrong beause of the evils that result from the use of alcoholic drink, but the license, they thought, would remove the evil. I never knew or heard that the sale of liquor would do harm, unless some one drank it. If a poisonous serpent had a license to sting, would its sting be less fatal?

By this act of the lawmakers they assumed all the responsibility. and saloonists are free from all blame.

The lawmakers, not only establish saloons, knowing that they cause crime, but they take money for it, and taking money for protecting crime, or any kind of evil, is graft. If an individual, could and would establish and maintain a system of the exact nature of the saloon, he would be considered too dangerous to be at liberty. The lawmakers have been engaged so long in this partnership business that they do not blush when they look an innocent man in the face.

The license fee is not the same in all places; it depends upon the number of drinkers, and the strength of their appetites and weakness of their wills.

The misfortunes of the drinkers are the state's assets which it sells to brewers for money.

The saloonist does the dirty work; the state furnishes the franchise and protection; and the brewers furnish the beer. The state takes its share in advance and the saloonist has to hustle to make his living.

CHAPTER III.

Liability.

The principle upon which the laws of liability are based, is that he who is responsible for conditions, is liable for any injury that may come to another because of faulty conditions.

Ignorance of the existence of defective conditions is no excuse, provided the defects might have been known by careful inspection before the injury was done.

It is not enough that the person having charge of conditions to say that he did not know that bad conditions did exist, but he must be able to say that he knew that they did not exist.

All cases of liability brought against employers by employees, are decided according to this principle.

To illustrate: if one willfully obstructs the sidewalk, thereby causing injury to another, he is liable because of his acts; and he who having permission of the proper authorty, to excavate the street, and leaves it in a dangerous condition, causing one to get injured, is liable for neglect.

This principle is applied in cases of moral liability as well as in cases of personal injury.

To illustrate: He who corrupts a child either by word or deed, or leads another into forbidden paths, is morally guilty, and should he responsible.

The same principle applies when one permits another to be injured when it is in his power to prevent the injury. To illustrate: If a man sees a child walking close to a precipice, and knowing the danger the child is in; and the child's lack of judgment; refuses or neglects to save the child, and in consequence, the child falls to its death; that man is morally, if not legally responsible.

If a man should induce or persuade, or in any way entice a youth into a saloon where he would be exposed to temptation, and made acquainted with the saloon element; and because of this introduction, and inducement, the youth should become a drinker, and develope into a confirmed drunkard; that man who induced the youth, is responsible, and will be accountable in the day of Judgment. And he who invites one who is already a drunkard, to drink, helps to increase the drunkard's desire, and lessen his chances of reformation. It is easier for a man to deceive himself, than to deceive another. In a manner, we are all our brother's keeper.

In the same line of reasoning, he who enacts laws creating saloons, thereby causing injury and death, is morally liable and should be held responsible for his act.

And he who refuses to use his influence, and to cast his vote to save the thousands of young men who are tottering on the brink of the precipice, are responsible for their neglect.

Governor Wilson on Liability.

Woodrow Wilson, Governor ot New Jersey, in his speach before the legislature, on the subject of Corporations, said: "If I may speak plainly, we are much too free with grants of charters to corporations in New Jersey. A corporation exists, not by natural right, but by license of law, and the law, if we look at the matter in good conscience, YOU ARE RESPONSIBLE FOR WHAT IT CREATES. It can never rightly authorize any kind of fraud or imposition. It cannot, righteously allow the setting up of a business which has no sound basis, or which outrages justice or fair dealing or the principle of honest industry. The law cannot give its sanction to anything of like kind; it thereby sanctions what it ought to abolish."

Comments On The Foregoing.

The Governor was, no doubt, looking at the matter in good conscience, and the principle that the lawmakers are responsible for all the evils resulting from the laws they make, applies with equal force, to the saloons that do not exist by natural right, but were created by the lawmakers for which the lawmakers are responsible.

It is our aim to show who are to blame for the evils and who are responsible. We have called upon Governor Wilson who says that the lawmakers are to blame, not only for establishing, but for not abolishing them.

We are glad that Govenor Wilson has so plainly expressed the principle of liability, and we are sure he was sincere and correct, but he was speaking to the lawmakers in reference to corporations, and did not have the remotest thought of the saloon system.

In justice to our subject and to our readers, we will be obliged to refer to Mr. Wilson elsewhere, in relation to principles laid down by him, on other subjects and for other purposes. We shall be obliged to refer to him as Governor, as politician and candidate for the presidency.

CHAPTER IV.

New Brunswick Ordinance.

A sample ordinance establishing saloons, is found in an ordinance "To provide for the license and regulation of the sale of intoxicating liquors in the City of New Brunswick, N. J., and prescribing the form of application to be used; and to fix the amount of fees to be paid for the various licenses that may be used, &c."

It is not our intention to analyze all of the sections, but to call attention to some of the twenty-two sections, which give an idea of what wise men can do in the way of regulating the sale of liquors.

There is not a word in the ordinance that suggests a thought of reducing the quantity or improving the quality of the liquors sold. The title of the ordinance should read " to establish saloons", instead of "to regulate the sale."

The provisions of this ordinance are not contrary to the laws of the state, and may be said to cover the whole license system, so far as establishing saloons and regulating the sale of liquors are concerned.

The word Intoxicate is from the root word toxicum, a poison used by barbarians to poison their arrow tips.

The title of the ordinance means to regulate the sale of poisonous drinks.

A Business Arrangement.

A person starting out in a mercantile business would arrange its several departments in such a way that the several departments would be in harmony with each other, and so that customers could easily procure whatever they wanted, with as little trouble as possible. The customer that wanted a small quantity of goods would be directed to the retail counter; or if he wanted a larger quantity, the customer would be directed to the wholesale department.

The New Brunswick ordinance provides for the wholesale and the retail of liquors, but not in the same building. If a customer wants less than a quart, he must walk on the South side of the street; but if he wants more than a quart, he must walk on the North side. This puts the drinker to a considerable inconvenience; but it is a wonderful regulation. If the two de-departments were under the same roof, it would be more convenient.

It makes a great difference in the effects of intoxicating drinks, on a man's stomach whether he drinks facing the North or the South.

There is no regulation of the quality. That would offend the brewers and distillers.

The ordinance makes no mention of Sunday; and no action could be taken against the the salc of liquor on Sunday, under the terms of the ordinance.

How to Make Application.

The ordinancs thoughtfully instructs applicants how to procure license, and the manner of making application.

The Council makes it plain and easy for the applicant.

The appplicant must present his application with his own signature, and the signature of twelve freeholders.

And attached to the application and forming a part of it, shall be the oath of the applicant, that the signers of the application are all freeholders, and citizens of the United States, and that they have not signed any other application within one year.

The applicant does all the swearing required, although he is not qualified to swear what these men have or have not done. The applicant's oath gives no strength to the application. What the applicant is, is of more importance than what the signers are.

There is not a Judge in New Jersey, who would, under any other circumstances, allow any one man who really knows nothing whatever, of their qualifications to swear for twelve men. How can a just Judge step so far from his ordinary procedure, to allow one man to qualify for twelve men?

The applicant selects his own men, and swears for them; and the judge allows the applicant an advocate; and upon the judgment of the advocate, and the oath of the applicant, the judge grants the license. Who is the real judge in the matter?

The ordinance forbids a saloonist to sell between the hours of twelve midnight, and five o'clock A. M., and the violator is subject to a fine of twenty-five dollars.

Another section forbids all persons not licensed, to sell at any time, under a fine of one hundred dollars.

Is it a greater sin for a non-licensed man to sell at any time than for a licensed man to sell at a time he is expressly forbidden to sell, by the terms of his license?

The saloonist is a non-licensed man at such times he is forbidden to sell; and in consideration of his license to sell twenty-one of the twenty-four hours, his fine for violation, should be greater than for the violation by an unlicened man. A specified light fine in advance of violation, is an inducement to violate.

Why is there a difference in the fines for the same offense? Here are two reasons. It was unnecessary for the city to forbid the unlicensed man to sell, for the state law forbids it; but by making this offense a part of the ordinance, the fines for the violations would go into the city treasury and the greater the fine the better for the treasury.

Another reason for the difference of fines in favor of the saloonist, is that, the unlicensed man who violates the law, is guiltv of two offenses in one act.
He violates the law; and he infringes upon the saloonist, who has purchased protection and the City is bound to "warrant and defend againt all unlawful claims", as the deeds say. And still another reason; the brewers will not stand for high fines for the saloonist

The Dive.

The saloonist is forbidden to employ any female to vend, sell, &c.. or for the purpose of attracting persons to such place, or as women conversationalist; or permit the assembling of females for the purpose of enticing customers, or making assignations for improper purposes.

Did the Council think that the "Appointees of the Court" need such restraint?

The foregoing is correctly quoted from the ordinance, and it shows how intimately the saloon is connected with social vice. What a comment on the character of the saloon established by this ordinance for the good of New Brunswick! Is there any other institution in New Brunswick from which females are excluded? These wise city fathers know very well the class of people who frequent the saloon and they also know what effect alcoholic drinks has on the passions of men and women, and that the saloon degrades all who come in contact with it.

The ordinance plainly specifies the purposes for which females shall not be employed; but there is nothing to prevent females from entering a saloon to buy beer, and when there she may remain as long as she will and for any purpose she please; but the saloonist must not employ her for the purposes forbidden.

This is a great advantage to the saloonist, as he may have females present without the expense of employing her. The Mayor and Council have however, acknowledged the close relation of the saloon and vice, and made an unsuccessful attempt to eliminate the evil. If the ordinance had forbidden saloonists to permit females to enter the saloon for any purpose, it would have shown sincerity of purpose.

All evils are in the saloon, and in the saloon may be

be found the greatest cause of the social evil.

When a saloon becomes a 'dive' it is only an eruption on the outside and shows what is within the system.

Care for Future Generations.

The ordinance says "until the population shall reach thirty-five thousands, there shall be no more than eighty-two saloons." According to this allowance, there will be one saloon to every four hundred and twenty-seven persons. If one half of this number are children, and one half of the adults are women, and one half of the male adults are non-drinkers; there will be one saloon to fifty-three drinkers

This is very liberal of our city fathers to provide so bountifully and so far in the future.

At the past rate of increase, it will be a long time before the city will reach thirty-five thousands, and it is evident that the present rising generation must be the victims of the saloons at that time.

This ordinance shows that the City of New Brunswick intends to perpetuate the saloon, and consign little babes, now in mothers' arms, to the brewers' greed.

I once knew a farmer who made it a practice of raising and selling a five-year old colt each year. To do this it was necessary for him to have five colts in line all the time: one, four years old; one, three years old; one, two years old; one, one year old, and a new-born colt.

It is estimated that one of every five male children becomes a drunkard. Allowing the life of the drunkard to be forty years, if one drops out at the age of forty, there must be thirty-nine persons in line all the time to keep the line full; and when number forty drops out, all move up one place and a new-born babe takes its place in line as number one.

Statistics show that over one hundred and fifty thousand drunkards die each year. To keep this line full there must be over six millions in line all headed for the drunkard's grave: But, the Government needs the revenue, the lawmakers need the brewers' support and the brewers need the money; so why hesitate to sacrifice the lives and souls of six millions?

And why should we give a single thought to the misery and suffering caused by the saloons, so long as the lawmakers and the brewers and the Government profit by the traffic? The Government makes revenue, the lawmaker get politcal support, and the brewers and saloonists make money out of the traffic and the victims get nothng but evil.

Procedure In Cases of Violation.

Once more referring to sections fourteen and nineteen, of the the New Brunswick ordinance, we find that section fourteen, reads as follows: "all complainst for the violation of the provisions of this ordinance shall be made before the Recorder of the city, and the penalty arising under the ordinance MAY be recovered before such Recorder, in the manner provided by law, and the fines, WHEN COLLECTED, shall be paid into the city treasury."

This section and the procedure relate to licensed men.

Section nineteen relates to non-licensed men and reads as follows: Any person violating any provision of this law,SHALL BE DEEMED guilty of MISDEMEANOR, and shall be punished by a fine of one hundred dollars, or IMPRISONMENT for a term of three months.

The choice of words and the difference in the terms of punishment in these two sections, show a decided partiality in favor of the licensed man.

To the licensed man it speaks kindly, and says: watch out, boys; for if some one whose duty it is not, complains of you, you MAY be fined twenty-five dollars.

To the non-licensed man: it says you shall be fined one hundred dollars, or be imprisoned for three months.

This detection of the violation of the law by the saloonist; is left to volunteers who dare not be so rash as to make complaint; but every officer in the city is on the look-out for violations by persons who have no license.

To show the insincerity of the lawmaker of their intention to punish saloon keepers for violation of the law, we quote from a correspondent to the New Brunswick Daily Home News: Dear Editor; Will you kindly publish this item in your valuable paper? Why is it that a certain saloon-keeper in the sixth ward, not far from No. 6 engine house is allowed to keep his place open from six A. M. until three o'clock the following morning; closing for about three hours of the twenty-four?

And even then, those that are inside do not have to leave, but are allowed to sleep in a department over the saloon, kept for those who would rather sleep there than to lose time by walking home. A person can go there Sundays and be accommodated, the same as on week days, during the day or night. Something should be done to stop this kind of business. Of course, the sixth ward politicians do not like to interfere, as it might make it bad for them. Young men and married men with families, spend their time here.

Signed:

A Reader of The Home News.

Here is a brave correspondent, in a public manner points out the saloon that is daily violating the law, and the DAILY HOME NEWS dutifully finds space in its valuable columns to publish the same; and the Mayor and Council are waiting for some volunteer to make complaint. No one having authority will make a complaint and the police officers dare not; and the politicians will not; and the saloon continues to violate the law. "Watch out, boys, or you MAY be fined".

The saloonists know what the laws mean, and they have as much contempt for the laws as they have for lawmakers who enact them. All honor to those who make laws that they dare not enforce.

Light fines and the uncertainty of any fine for the violation of the law by the saloonist; and the heavy fines and the certainty of punishment for the violation of the law by a non-licensed man; all work in the interest of the brewers

Violations.

Before closing this subject we wish to call attention to a section of the ordinance which is violated every day. This section says that any person not holding a license, who shall, by himself or his agent, at any time, sell, furnish, supply, or offer &c., shall be fined &c..

"A" goes into a saloon and finds "B" with no money. "A" orders drinks for two, and gives one glass to "B"; and "A" has furnished and supplied "B", and has violated the law. The bartender had no part in the transaction except to supply "A."

Again: if "C" and "D" go into a saloon, "C" treats "D", he has violated the law in supplying liquors, not having a license. "C" may claim that if "D" treats in turn, as in courtesy, he is bound to do, it is the same as if each paid for his own drink; but in that case, both would be guilty, for each one would pay for the drink that he received of the other; and if one paid the other, he paid for what he bought; and if one bought, the other sold.

The one who treats the other might claim that he only ordered the drinks and paid for them, and the bartender handed the glass to the other. Still, he who ordered the drinks would be guilty, for he has supplied through his agent, the bartender, which is forbidden.

Let us see what the bartender says on this point. John Doe leads a little boy into a saloon and orders two glasses of beer, one of which he gives to the boy. An officer comes in and arrests the bartender for selling to a minor. The bartender defends himself by proving that he sold two glasses to the man, and the man gave one glass to the boy.

So far as buying and supplying is concerned, it is the same with the boy as with the man.

It is plainly seen that "treating" is a violation of law.

We do not wish to be understood that the ordinance of New Brunswick is worse than that of other cities; but we are considering the subject of liquor selling and the laws which regulate their sale, and are illustrating by events, with which we are familiar.

If our readers will substitute the name of their own town or city for "New Brunswick" they will find that what we have said of this city, will apply to their own town, for the brewers are in command everywhere.

CHAPTER V.

A Cat License

A writer in an article printed in a New York paper a few days ago, suggested that there should be a law that no one should keep a cat without paying license fee, giving as a reason for such a law, that cats endanger the health and comfort of people, and that their bite is sometimes fatal.

The principle of taxing the owners of cats and dogs is not a new idea, but it has been applied to dogs only.

The object of the proposed tax on cats, is to decrease the number of cats to threaten the health and life of people; and very many persons who now keep two or more, cats, would not keep any if they were obliged to pay a license fee. No doubt that such a law, if strictly enforced, would reduce the number of cats, but if unenforced the law would do no good. The bite of a licensed cat would be as fatal as the bite of an unlicensed cat; and the effects of the law would be in proportion to the number of cats, the less the number of cats the less the number of bites.

A law of this kind would, like many others, favor the rich, who could indulge in the luxuries of cats, while the poor man who is unable to pay the license fee, must be deprived of his pets, and take the chances of being bitten by the licensed cats of the rich man.

It is true that there are cats, and if it be true that cats endanger the health and life of people, then no one should keep a cat by special license.

The logic of a cat license, expressed plainly is as follows: Mr. Cat, your habits and your quarrelsome disposition and uumusical voice are injurious to human beings, and destructive to comfort, and your bite is sometimes fatal; but, for a small fee, for the privilege, you may indulge in anything natural to cats, and this license shall be your justification.

I am aware that the foregoing is nonsensical, but we give the honor of originality to the lawmakers who license saloons that destroy all who come in contact with them.

CHAPTER VI.

Local Events

In the case of D. C. Whalen's application, that we have elsewhere referred to, the Judge ignored the eighty-one remonstrants against granting the license.

We read in The Daily Home News of Dec. 20, 1912, that the Judge granted a license to Thomas P. Doyle because the application was signed by a majority of the township committee of Pisataway, and other prominent residents. The prominent residents had great weight in this case, it was for a license, but when they are against a license, it is quite a different matter.

Another news item in the same paper says that Thomas H. Haggerty presented the application.

In our opinion, the Judge has no right to allow an advocate for the applicant, as he is not on trial for crime, and has no rights to defend, but is simply asking for privileges, and the only function of the advocate, is to influence the Judge, and he ought not to allow himself to be influenced at the expense of his judgment. In this case the Judge listened to the advocacy of Mr. Haggerty and granted a license, for the reason that it "appeared to be a public necessity."

Notice the truth of what we have said, that the judge and the township committee pull together and all pull with the brewers. We also find on the same day, a license was granted to Daniel Mc Donald at Port Reading, in the township of Woodbridge. FN

The news item says that here-to-fore Judge Daily had refused to grant any more licenses in thc the township of Woodbridge; but when lawyer Coan, as advocate, argued that, granting a license in the place of the one saloon that had been closed up by the prosecutor, would not really be an increase. The judge said that he had received a petition numerously signed and among the petitioners, was a majority of the township cnmmittee.

Here we have the judge, the petitioners, the applicant, the advocate and the township committee as usual.

The Judge had decided that no more licenses should be granted in this township; the advocate convinced him that if one be taken from a given number and then one be added, the result will be the original number.

In these two cases, the principal elements were the advocate and the township committee.

So we see the brewers have both ends of the line, from the lawmakers down to the township committee; and an advocate to dictate to the Judge what he ought to know, himself, The applicant knows the advantage of an advocate or he would not hire him.

The Application

The law requires signers to an application, all of whom must be freeholders, they need not be intelligent, but must be freeholders, to vouch for the character of the applicant and for the necessity for a saloon to promote the best interests of the community, financially and morally; none but a freeholder is qualified to judge in this matter. These are the ostensible reasons for having the signers; the true reason is to justify the conscience of the lawmakers who do not know whether a saloon is a good institution or not; and to satisfy the judge who licenses, that it is a public necessity. It would be better to ask such men as Charles W. Eliot, president emeritus of Harvard, who says "alcoholism of the white race must be overcome, or that vice will overcome the race."

The lawmakers, in their profound wisdom, think it better to ask a man who owns an acre of salt meadow.

We have in mind a case where a judge in Middlesex County, N. J. refused a license to a party in Jamesburg, and the next day granted one to a party in Roosevelt.

Both of these parties had the required number of signers to the application, and, that the Judge granted one and refused the other shows that the Judge has the right to refuse. The reason given for refusing the one, was, "it would cause cut-throat competition"

which means that it would not be good for the saloons already there, This is in accordance with the original contract to "foster and encourage the beer business," and to "warrant and defend against all unlawful claims," as the deeds say.

The judge's action in these two cases shows what we have tried to establish: that the Judge has the right to grant or to refuse to grant licenses; and that he looks after the welfare of saloonists; and that the required signers to an application is a farce, and does not in any way affect the number of licenses granted.

If the lawmakers were sincere in their efforts to regulate the sale of alcoholic drinks, they would require that an application for a license should be signed by a majority of the persons interested, to express their opinion in regard to the desirability of a saloon; or, if being a freeholder is qualification, all freeholders should be required to express their opinion, and show to what extent they are freeholders. But, in a matter of right and wrong, money or land or any other kind of property qualification ought not to decide.

If the signers, as the law now is, are supposed, in any way, to vouch for the good character of the applicant, the signers themselves, should have good characters. And certainly no one who has the habit of drinking should be qualified to sign an applicaton for liecnse.

Remonstrance

The law provides that any person or a number of persons have the right to remonstrate against the granting of a license; and the people are made to believe that their remonstrance will receive respectful consideration when presented to the Judge. This remonstrance feature of the law is a farce, for, neither the number nor the character of the remonstrants, are taken into consideration by the Judge, and he will politely inform the remonstrants that he has no discretionary power, yet he sometimes refuses to grant a license, as in the case of Jamesburg, where it was necessary to refuse one, to protect the other against "cut-throat competition."

Insincerity and indifference manifested in the laws are in like manner, manifested in the execution of the laws.

We have always regarded a judge as a person, learned in the law, and of good judgment, whom the law provides to decide all questions of law and equity, according to his best judgment, and in accordance with the Constitution which grants equal rights to all individuals.

We should be sorry to be obliged to form our opinion of a Judge by his procedure in considering licenses.

No doubt he does violence to his own feelings and

his judgment in his efforts to act in accordance with what is expected of him by the lawmakers and brewers.

It is generally supposed that, if the judge is in doubt on any question of law or fact, he will make use of the best means at his command to inform himself, but this is overlooked in granting licenses.

This important matter of the necessity of saloons is left to the saloonist and a few of his patrons. This is shameful, the people should be ashamed to submit to it.

The laws may as well leave the question of maintaining dives, to the dive-keeper and a very few of his patrons.

The judge knows that there never was a saloon on earth that was a benefit to any community; and he knows there never was a man who was benefited by becoming a drunkard. He also knows that there never was a father glad to have his son patronize the saloon, or that his son was forming drinking habits. We can not expect the judge who grants licenses, to confess that a saloon is a thing of evil, for he would thereby, confess his guilt in licensing a thing of evil. And if he knows that the saloon is an evil, and licenses it, how can we have implicit confidence in his fairness as a just judge; or, if he does not know that the saloon is an evil, how can we have perfect confidence in his judgment on other matters of right and wrong?

The state should furnish the Judge with some statistics to guide him in determining when and where and in what way a saloon is a benefit to a community, so that he need not depend upon the judgment of men who favor and patronize the saloon. But the Judge might with a very little trouble, inform himself if he felt so inclined. If he should act according to the dictates of his own heart and his own judgment, he would displease the brewers, and they would stir up the politicians and lawmakers, and they in turn would make it uncomfortable for the judge. The only thing for him to do is to exercise his functions according to the spirit and the intent of the law and place the blame on the lawmakers, as we do.

We venture to say that if the lawmakers, when making laws relating to the saloon business, were sincere, and the executive officers, chief and subordinate, were sincere in enforcing them, and leave the Judge to act according to his own good judgment, there would be no cause to complain. If, for any reason, the judge is by his understanding of what is expected of him; or if his procedure is in any way deflected from his own sense of right: or if the laws are so loose that they require a loose application, then the lawmakers are to blame, and the Judge deserves sympathy, and the lawmakers deserve censure.

The Judge, left to himself, would act upon an application for a license in the same manner as he would act in a trial case, where his decision depended upon the evidence that might be presented; and that which he accepted as evidence on one side would be accepted on the other, and the decision rendered according to the weight of evidence. And if certain qualifications of witnesses entitled one to testify, the same qualifications should entitle others to testify.

If importance is given the applicant's signers, because of their being freeholders, the same importance should be given to remonstrants.

In the Metuchen Recorder of December 18, 1909, we find the following: "In September the application of D. C. Whalen had an insufficient number of signers qualified, and judge Lyon permitted him to withdraw it until the December term of court, and on Tuesday he filed it again with other names, when there was a remonstrance against granting it signed by a large number of our citizens." In the three months between the first and second efforts, Whalen secured thirty-one signers, which included his father and brother, and five person not living in the Borough. There were eighty remonstrants, all of good character, and of all occupations, and all freeholders with a combined property valuation thirty time that of the signers of the application.

It is needless to say that Whalen got his license. The thirty signers out-weighed the eighty remonstrants.

This is a shameful farce and an insult to the remonstrants. In connection with this, let us give some of the fruits of the four saloons in Metuchen, one of which is Whalen's above referred to.

In the last few years TWENTY-FOUR deaths caused directly by the four saloons; and most of these victims, young men. Metuchen's population is less than three thousand. At the present time we have two young men in the asylum, hopelessly insane; one in prison at Tren-ton sentenced to electrocution for the murder of a minister of the Gospel. A short time ago two others died of insanity. Others have been killed by accident, and still others who have died suddenly from excessive drinking.

These are some of the fruits of the saloons of Metuchen that were established for the good of the Borough.

As the Judge stands at the point in the license system where the lawmakers left off, leaving him with so much discretionary power, we are compelled to give to him more attention than we otherwise would. It is at this point that the destructive work begins and agents are appointed to do the work. The Judge's responsibility is in proportion to his discretionary power and he is responsible for the evils that he might prevent.

If the judge was anxious to know for a certainty whether a saloon would be beneficial to a community, or not, he should ask the applicant, and each of his signers, a few questions like the following:

Did you sign this petitition?
Do you think a saloon would benefit your town?
If so, in what way?
Do you think a saloon would benefit you?
In what way would it benefit you?
Would you wish your son to patronize it?
Name one who has been benefited by it.
Will a saloon add value to your property?
Do you know any one who has been harmed by the saloon?
Are you a patron of the saloon?
Are you related the applicant?
How are you related?

If the judge would ask questions like these and insist upon answers, prompt and full, signers would ask to have their names, taken from the list; or if he would ask himself such questions, and answer them, he would grant no license. The only questions that have been asked, and the only matters that have been considered are, how many are there now, and can another one be made to pay? If the way is clear, there seem to be a public necessity for a saloon.

There came under my observation a case where an injured man sued his employer for damages, claiming that the the concrete foundation of the machine upon which he worked, was too light for the weight of the machine; and this defect caused much vibration, and in consequence of the vibration he was injured.

A common laborer was called upon to testify as to the sufficiency of the foundation. The defence objected to the witness, as not being a mason or a machinist, and not knowing the weight of either the foundation or the machine, he was not qualified as an expert. The witness was not allowed to testify.

But, in the matter of licenses, it is quite different. If the Judge is not influenced by the signers, there is no need of them; but if he is influenced by them his decision is based on opinion and not on fact; as the signers are not experts. We venture to say that if his decision was subject to an appeal to a Higher Court, where the character of witnesses is taken into account and testimony is weighed in the scales of Justice, he would not, in a case of such importance between a community and a saloonist, submit the matter to a jury selected by the saloonist. The community stands no chance, especially when the County Prosecutor advocates the applicant's cause, as is sometimes the case.

A remonstrance, if very large, is of no account,

for the question is between the brewers, and a larger number of the people, and the brewers must not be beaten by a large number of the people.

The brewers are back of all the saloons and the refusal to grant a license, hurts the brewer more than it hurts the would-be-saloonist.

As it is in East Orange

We quote from the New York Tribune, of October 26 1906: "Excise laws not meant for all."

"According to the statement of Chief of Police Bell, of East Orange, the Board of Excise of that city was not altogether sincere when at a meeting of the Board Oct. 26, it passed a resolution to abolish growler rushing in the city. It has been asserted that this move on the part or the board aroused the resentment of the saloon keepers, who at once became active.

Chief Bell admitted to a news reporter last night that the rule was only being enforced against certain persons and that he had been instructed to interpret it in that manner, by the board of excise, The written instructions of the board were as follows: You should notify all saloon keepers and proprietors of inns and taverns, that the sale of liquors or beer not to be drank on the premises be stopped, as it is in violation of law."

"Bell declared he had not had time to notify all the saloon keepers of the rule. It was not to be enforced against respectable people, such as mechanics and families." "The only intention was to break up growler parties that collect on vacant lots and rush the can".

The board of excise was to enforce the rule to the letter, but so many liquor dealers protested, that it was felt "higher up," and the board thought that AT THIS TIME of the year, it would be inadvisable to apply the regulation to the full extent. East Orange is near Newark, which is noted for its breweries.

This quotation is important, as it opens the door to the chamber of secrets, and gives an insight of what was intended for "higher ups."

It was the intention of the board of excise to put up a show to the public, of doing something to check the saloon evils, and at the same time, injure the brewers as little as possible; so the board made the regulations, which went on record for the public eye; but modified the regulation by exceptions given to Chief Bell, so that the regulation applied only to those who had no homes, and were obliged to drink out doors. Even this did not please the brewers; and the board thought it "inadvisable at this time of the year to enforce the rules.

This was Octoher 26th., and ELECTION was only a few days away. Comment is unnecessary.

The Arbiter

An article in The Home News of September 5; 1913, says "Judge Daily, this morning granted the applications of Black Horse Hotel and the Red Lion Tavern, in North Brunswick township, saying that while ordinarily only one license should be granted in a township, it would be a hardship to give to one and not to the other in this case." The licenses were granted on condition that the proprietors would divide the territory aud not compete for business. If either violates this he will lose both wholesale and retail licenses."

In the division of territory between the hotel and the tavern, and the prohibition of competition, so that the two shall have equal chances, the Judge has acted as arbiter; a part not provided for in the license system, and shows very plainly that the Judge is looking after the interests of the saloonists. Usually, the Judge grants a license if in his best judgment, a license would be for the good of the place where the license is to be effective; but in this case, as in many others, the welfare of the beer dealers only, is considered.

It would be much better if the Judge would grant the licenses and allow the holders of the licenses to look after their own business.

It is too much for one man, to act as license commissioner, and post himself as to the necessities of the saloon, so that he need not depend upon twelve men selected by the applicant; to act in criminal cases that are caused by the saloons; and, attend the civil cases that come before him; and at the same time, act as arbiter for rival beer dealers.

A retail license issued under the state laws cannot be revoked, unless the holder of the license violates its terms. If in granting bottling licenses to those two parties, he threatened to cancel the bottling license, if its terms were violated, he might be within his rights; but to cancel a retail license for the violation of a bottling license, is beyond a layman's comprehension.

If the Judge has the right to cancel a license when any of its terms are violated, and if he would be justified in canceling a license in case of the violation of any of the terms made by himself, he also has the right to cancel a retail license the term of which have been violated.

In assuming such unlimited authority, the Judge makes himself responsible for the evils of the traffic in proportion to his authority.

The Judge said that ordinarily only one bottling license should be granted in a township, but it would be a hardship to grant to one and not to the other. If words mean anything, and if ordinarily there should be only ONE license granted the extrordinary circumstance under which TWO were granted, was the welfare of one of these two men. No thought of the rest of the people of North Brunswick.

We think the Judge should not have granted two licenses on the grounds he gave; but it proves what we have tried to show; that the power given to him, to grant licenses under certain circumstances, means that he must look out for the interests of saloonists.

If the Judge had not granted either bottling license, the two men would have had equal chances, but the brewers would not sell quite as much beer.

In a contributed Editorial in the Daily Home News of New Bannswick, Dec. 27 1913; Rev. Harold Paul Sloan says that he sat in the court house one day and listened to the trial of a number of excise cases. The evidence was clear and convincing: the Court expressed itself as satisfied that the law had been violated.

Then, when the evidence was complete, the Judge disposed of the cases in words approximately these: There is no doubt in mind that the law has been violated in this case, and in all of these cases, and that the violation

is common practice in this County; I will not, however, impose a penalty at this time, because the people of the county have encouraged these violations, and they share the blame. But, from this time on, every violation of the law shall be severely punished.

Rev. Sloan expressed the opinion that the Judge's decision was true justice; for the people of Middlesex knew the law was being violated, and they did not care sufficiently to protest, and in many cases, they personlly encouraged the violation; certainly they shared in the blame.

Rev. Sloan's Editorial is full of good sentiment; but in our opinion, he was too careful of the feelings of individuals, and placed the blame on the people in general.

This shows, in one sense, a generous spirit, in another sense it is unjust and misleading; and not logical.

The County is a Republic, and delegates its powers in the government, to representatives, to do what should be done for the best interests of the people; and when that is done the people are powerless, except to protest against the acts of their representatives, or against their failure to act.

It seems that the Judge knew that the violation of the law was common throughout the County; and by threatening all who offended hereafter, acknowledged his neglect, in the past, and he is the one to blame.

If the Judge knew that the law was violated throughout the county, why did he not put an end to it? Why should he wait for the people to protest against the violation of the law, when he will not listen to a protest of the people againt granting a license?

Why should the Prosecutor, when he has detectives at his command, wait for a protest, to bring to light violation that takes place. Why should the judge or the prosecutor need a protest from the people when they both know that the law has been violated, and that it is their duty to detect and punish offenders?

Rev. Sloan expresses the greatest confidence in the Judges, and the prosecutor of New Brunswick, with whom he is acquainted, and says he has had no question of faithfulness or sincerity of these officials.

If they have a duty to perform and do not perform it, they cannot be faithful, unless they have made their best efforts, and are inefficient. We do believe that if the laws were made in sincerity, they would be faithfully executed; every one of average intelligence knows that the laws, when made, were not intended to be enforced.

Strict enforcement would be frowned upon by the lawmakers.

When the Judge, referred to, said that he knew that violation of the law was common throughout the county, he made confession that he had been negectful.

Rev. Sloan expresses confidence in the justice of the Judge; we have confidence when he is conducting a trial case which comes before him; or at any time when acting in the capacity of judge, but when acting as a license commissioner, we have not.

When the judge licenses a man to sell poisonous drinks to his fellow man, knowing that his act will cause the ruin of thousands of young men, and cause heart-aches to thousands of parents because of licensed saloons; the judge, certainly is not just to these suffering parents. But let us hear what the Judge says while not in the capacity of license commissioner: In The Daily Home New of March 23, 1914, we read his advice given to a young man who had been arrested for drunkeness and begging. "Stop the tears and the heartaches of your parents, and make a man of yourself"

The Judge had, on another occasion, warned him that if he "drank either beer or whiskey, within the next three years, he would be heavily punished"

The 'Commissioner' says licenses are granted for the good of the community.

Will the brewers ever forgive the judge for classing beer with whiskey?

CHAPTER VII.

How to Start a Saloon

It is a very easy matter to start a saloon. First-handed from a saloonist, I obtained the following information. If a man can get a license, any brewer will set him up in business. The brewer will loan money to pay the license fee, fit-up and stock a saloon and take a mortgage on the whole outfit, and all the saloonist has to do is to sell all the beer he can, make as many customers as he can, which is called "building up the business;" and to sell only the beer of the helping brewer. This is a safe investment for the brewer, for whenever he is dissatisfied with the saloonist he can foreclose and have the license transferred to another.

The brewer has gained by the transaction, for he has secured from the State another portion of exclusive right to extend his business. As the first saloonist secured new recruits and strengthened the appetites of old drinkers, he largely increased the brewer's interest, as the drinkers' appetites, and their habits of frequenting the saloon, are all assets and add much value to the plant. Very few who patronize the saloon are conscious that their weakness of will, and their strength of appetite have been made a part of the consideration for a license fee paid by the saloonist.

CHAPTER VIII.

Parallel Cases

In the latter part of October, 1912, a police officer in the City of New York was sentenced to die in the electric chair, for murder in the first degree. The circumstances were as follows: the lieutenant persuaded a bad man to take the life of another man.

In the same month, a judge of Middlesex County, N. J. granted a license to a man living in the county, to sell intoxicating liquors; the sale of which liquor caused the death of a patron of the saloon.

The lieutenant knew that his tools were bad men, and he also knew that if they, his tools, used the means they were persuaded to use, it would cause the death of the victim. The lieutenant was found guilty of murder because he persuaded or advised the killing of a fellow man; and he was considered as guilty as those who fired the fatal shots. The lieutenant was considered the initiative factor in the tragedy, and all the others acted subordinate parts.

The Judge knew that the granting of a license would result in the death of more than one man.

Statistics show, an the Judge knew that one of every five of the boys of the country, are destroyed by the saloons. The Judge also knew that the man who applied for a license was willing to sell poisonous drinks not-with-standing it would cause the death of some of his patrons. The Judge gave a permit to a bad man, to sell poison to cause the death of a fellow man.

The lieutenant knew that his ADVICE would result in the death of one man, the Judge knew that his PERMIT would result in the death of more than one man.

Which was worse, the ADVICE or the PERMIT?

Of course, the Judge could not be convicted of crime, for he acted in accordance with the laws; but, that only shifts the blame to the lawmakers; still, if the law leaves it optional with the judge to grant or not to grant a license, he is morally guilty, because he chose the wrong when he might have chosen the right.

We may excuse and deceive ourselves, and our fellow man; but we cannot deceive The Great Judge nor look Him out of countenance as we can our fellow man.

Let us look at the matter in the light of plain common sense. A man who is wicked enough to wish to make money by selling poison to his fellow men comes before a judge, whose duty is to see that justice prevails between man and man, to punish all wrong doers and

to suppress wrong as far as possible; this man leads five little boys before the Judge and says: I have here some little boys to whom I wish to sell rum and beer as soon as they are old enough to come under my influence. I have no natural right to sell, because it is not right; but, I am told that if I pay you for it, you will give me a permit to sell and it will not then be wrong.

You and I both know that according to statistics, one of these five boys will be poisoned to death; but, this 'indulgence', for which I pay, frees me from all guilt.

There are twelve men just outside the door who own a little land, and will vouch for me, that I am a man of of good moral character, not-with-standing I am willing to corrupt the morals of these little boy and destroy their usefulness in this life and their hopes of a future; these men will assure you that it is for the best interests of the community in which I wish to locate, that a saloon should be established there: and to further satisfy your Honor, I have a learned lawyer who, because of much practice, may be considered an expert advocate for the granting of licenses, who will vouch for the propriety of granting me a license.

The above is a simple, logical presentation of the license-granting farce, when cleared of judicial atmosphere and legal formality. If a judge grants licenses under these conditions, he deceives himself, if he thinks he is innocent.

It is a pity that the State does not furnish some data by which the Judge could determine for a certainty what benefit saloons would to a community, without relying upon the judgment of the signers to an application, who are patrons of the saloons.

Referring again to the case of the lieutenant, and the judge; we find that the two cases are alike in principle though not the same in degree. The judge who commissions a man to sell poison which he knows will find its way to the stomach of men to poison them, really furnishes the means to destroy them. The lieutenant caused the death of one man, but the saloon causes the death of more than one, and degrades all of its patrons; and brings trouble and sorrow to the innocent, and causes poverty and crime. Many troubles and sorrows come to mankind, by way of disease, accident and calamity; but nothing reaches the hellishness of the saloon which is forced upon us by the lawmakers.

There seems to be a design in the selection of a judge to touch the lever which sets the saloon in motion.

The fundamental function of a judge in our government, was to review the acts of the lawmakers and pass judgment on the constitutionality of the samse and the lower judges followed the rulings of their superiors; the lawmakers have imposed duties upon county judges, much to the injury of the judge's dignity and usefulness

CHAPTER IX.

Post Offices and Saloons.

The Post Office Department at Washington has established offices throughout the Country where ever there are inhabitants enough to make one necessary, and of late years has, established the R. F. D. system, so that every one has full advantage of the postal service, and the rural resident is brought within communicating nearness with the whole world. We can but admire the completeness of the system, and we realize its usefulness. Such a system could not have been organized except by harmonious action on the part of the authorities and the force of law. The brewers have as perfect an organization for the distribution of their beer, which they could not have without the aid of the lawmakers and the negative co-operation of the United States Government. The state has Judge-agents in every county to appoint sub-agents, called "appointees of the Court," but known to us as Rum-sellers. Every foot of territory is covered by the beer wagon, and the four walls of the saloon do not limit the saloonist's territory. There is logic in acts, as well as in words. By the distribution of beer only, the State endorses the use of beer.

No class of business men have such protection as the

brewers have. The object of the beer wagon is two-fold: to sell more beer, and to teach children who are too young to go to the saloon, to drink in their homes.

The School Census of Patterson, N. J., made a few days ago, showed eighty cases of drunkeness of school children. No doubt, the fruit of the beer delivered to families by the beer wagon. The brewers, by the help of the lawmakers, have accomplished as much, in the way of perfect organization, as the United States has, in the mail service. When the territory of a state is farmed out to individuals for a private business, by the lawmakers, it is time that men should look out for their freedom. There is no other business that has such protection.

It is said that the meat packers forming the beef trust, have the Western States divided among themselves so that each packer has territory in which no other packer may enter for the purpose of buying cattle. This arrangement prevents competition, and cattle raisers must sell at the buyer's price.

The principle of dividing the territory by the packers and dividing the territory for the brewers, is the same.

For the purposes of the beef business, the packers divide for themselves; but for the brewers, the Judge does the dividing. For the past few years, the Government has frowned upon the beef trust, but the brewers

bask in the sunny smiles of the lawmakers.

It is evident that these laws were not asked for by the people, for the majority would not ask for laws that would deprive themselves of privileges which others enjoy. When it becomes known that the lawmakers mis-use the power given to them by the people, for the benefit of brewers, or any class, to the injury of those who gave that power; the people will rebel. They are fast learning to understand the partiality of the lawmakers. The result of the probing for graft, now going on in the City of New York, furnishes good evidence that men of high standing, will bear watching.

We make no distinction between the polititician, and the lawmaker; for when the politician is elected, he is a politician still, and will be influenced by politicians.

Evils of Beer Peddling.

If beer wagons were not allowed to peddle beer from house to house, there would be much less beer drinking in families. There are many families whe now patronize the beer wagon who would not patronize the saloon; this is very evident, for it is to sell more beer, and gain new recruits, that the wagon is sent out. If it is the object of the beer wagon to sell more beer than

is called for at the saloon, it is evident that the lawmakers are in with the brewers, to increase the amount of sales, and make more patrons of the saloon.

The lawmaker might be considered consistent in saying that saloons are necessary to quench the thirst of those who have strong appetites, but, there is no reason to send the wagon out to families for this purpose of creating appetites to enrich the brewers.

There are thousands of children who become acquainted with the taste and the effects of beer, when it is supplied to them in their homes, who would never know its taste, except for the beer wagon. They get the taste and the liking for beer, before they are permitted to visit the saloon; and, when they get old enough to buy at the saloon, they will, all ready, have become moderate drinkers.

The beer wagon has not been on the road long enough to show just what the result will be, but time will tell.

Supplying beer to children at their homes, is the Kindergarten of the saloon business.

If beer drank in the saloon will create a desire for strong drink, it will produce the same effect when drank at home. The lawmakers have gone away back to the cradle, to familiarize the baby stomach with the use of beer.

Statistics show that in 1909, there were, in the United States, one hundred and eighty deaths caused by smallpox, eleven thousand four hundred and eight, from scarlet fever; and from diphtheria and croup, twenty-three thousand and four hundred; from pneumonia, seventy thousand and thirty three; from tuberculosis eighty-one thousand seven huudred and twenty; from cancer, thirty-seven thousand five hundred and sixty-two; and from alcohol, one-hundred and fifty-two thousand seven hundred and eighty-one.

Counting the number of deaths caused by tuberculosis, and the number caused by pneumonia, making a total of one hundred and fifty-one thousand seven hundred and fifty three; we find that the number of deaths caused by alcohol, was one thousand and twenty-eight more than the deaths caused by tuberculosis and pneumonia combined.

People throughout the United States are intensely interested in their efforts to stamp out the above named diseases, and the lawmakers in most of the states are intensely in earnest to increase the number of deaths by alcohol. Death by tuberculosis is preferable, for the victim may have lived a pure and useful life, with a bright hope of a happy future; while the drunkard who dies because of a wasted and sinful life, must look forward with great anxiety.

CHAPTER X

Drunkeness aad Disease.

The definition of 'disease,' as given by Webster, "Any deviation from health in function or structure, the cause of pain or uneasiness; malady or sickness." "Any condition of a living body in which the organs are interrupted or disturbed." "A disordered state of mind or intellect, by which the reason is impaired."

The first effects of disease, uneasiness, and pain, the final result is death."

Under the head 'Alcohol', we quote from the National Encyclopedia as follows: It seems to be proved that alcohol stays in the blood for a long time: that it exercises a direct and primary action on the nervous centers, whose functions it modifies, perverts, or abolishes, according to the dose and accumulation in the nervous centers, and in the liver. There are frequent occasions of cases in which it is almost impossible for a non-professional person; the police for example, to distinguish between drunkeness and apoplexy, concussion of the brain and opium poisoning. It is the unanimous opinion of all medical and scientific men of high repute, that alcohol causes insanity, idiocy, epilepsy and diseases of all kinds."

Drunkeness is caused by the lawmakers who are trying to stamp out other diseases.

In 1911, the legislature of Pennsylvania created a Commission to study the subject of segregation, care and treatment of feble minded and epileptic persons.

After two years' work, the Committee reported in part, as follows: "Alcoholism and feble-mindedness are so intimately related, as to bring this subject within the province of this Commission, which from its investigation feels warranted in making the declaration that alcoholism, next to heredity, is the most prominent contributory cause in producing mental defects, degeneration and disease.

We quote from Dr. Britton D. Fvans, medical director of the Morrisplains Hospital, as follows: "As the outcome of habitual drunkeness, dipsomania or inebriety in the parent, the children have frequently transmitted to them a neuropathic taint, a predisposition to mental unbalance or an unsteady equilibrium. Not only have I subscribed to this, but I have gone further and stated to you that parents who are victims of alcoholism in its various pronounced forms beget children who not only more readily manifest many of the functional neuroses, but show the pernicious results of alcohol in the exhibition of insanity, epilepsy, idiocy, imbecility and cholera."

The proposition to establish laws to subject persons to an examination as to physical fitness to enter into matrimonial alliance is being advocated, and seems to be gaining favor; and may become a law in the near future; for the enactment of a law does not depend upon the wishes of the majority of the people, but on the will and desire of the lawmakers. Should such a law be made, it would open up the way to graft which would far exceed the gambling graft, or the saloon graft.

Saloon and gambling graft can be practiced only by those engaged in those things, but graft on physical conditions could be practiced by every unmarried male or female of marriageable age. and there would be a rich harvest for health examiners.

But, should such a law be passed, a large percentage of the young men of marriageable age, would be unfit to marry because of physical effects of the moderate use of alcoholic drinks; and, if habits and appetites, are considered tendencies to the developement of some disease, the number of ineligible young men, would be greatly increased. Young men who indulge in drinking, should bear this in mind, or they may create suspicion against themselves.

CHAPTER XI.

The State vs. Youth

The State makes laws to regulate the sale of intoxicating liquors and to limit the evils resulting from such sale. This implies that without regulation, the saloons are evils, and if regulation does not remove them, they are still there. The fact that lawmakers pretend to eliminate the evils is a guarantee that they have been eliminated, which disarms youth of suspicion; and they look upon the saloon as a serpent whose poisonous fangs have been drawn, and therefore, harmless. They look upon the saloon so purified by regulation, that it is a "Poor Man's Club," provided by the State for the poor man. Under a wrong impression of the character of the saloon, and the erroneous belief in its harmlessness, he makes himself acquainted with the workings of the saloon, and is bitten, and when it is too late, he learns that the serpent's fangs have not been drawn; and he finds that the State has been guilty of deception and false pretense. The further fact that the State shows its care and guardianship over the children of the state

by providing schools, teachers, book, and many means of fitting the children to become useful citizens, and to enable them to enjoy all the advantages that a good education gives; and at the same time, enacting laws compelling parents to send their children to school; all these evidences of careful guardianship gain the confidence of the child; and then the state establishes saloons that depend upon these same children for their support.

The drunkards of the future generation, are in the public schools of to-day. The lawmakers are more interested in the saloons than they are in the public schools, because they get political support from the saloons, but not from the schools.

When a boy leaves school, at the age of sixteen, his knowledge of the evils of the saloon, has been obtained by observation of drunkards, and, while he naturally abhors drunkeness, he looks at the matter as the over-indulgence of the drunkard, and not a fault of the saloon. He comes to this conclusion by observing moderate drinkers.

At this age, a boy has not a fully developed character, and is easily influenced, and apt to indulge in whatever will give him pleasure. This is the most dangerous period, and much depends upon surrounding influences, and he is dangerously near the edge of a precipice, and friendly hands should be ready to draw him

away from danger. There is scarcely a chance to save a confirmed drunkard after he has fallen from his manhood, but when we see the youth indulging in his first glass; or, better still, if we can take hold of him when he is first tempted, we may lend him a helping hand. The first drink is the danger point.

The State provides asylumns for the inebriate, and it also establishes saloons that make inebriates, and the saloons are scattered all over the state where ever a saloon can be made profitable. Children in the public school are provided with text book to teach of the evil effects of alcohol on the human system, the children are made to wonder why saloons exist on every corner. No one can explain the inconsistency without charging the lawmakers with duplicity. The result of this duplicity of the lawmakers, is to cause the children, when they become older and can reason for themselves, to detest the laws and to feel themselves justified in violating any law provided they can do it and avoid detection.

Children who suffer because of intemperate fathers are quick to feel the injury done to them by the laws which establish saloons, and the State, in time, suffers because of bad citizens.

We quote from the American Issue, a part of an Editorial of March 21, 1913, as follows: If it is an offense to curtail the education of the young

by reason of a wrongful political system; if it is an offense to overwork children through ignorance of the principles of industrial efficiency; what shall be said of a system that makes children drunkards, to feed the greed of brewers? A system of vice monopoly, not content to steal the brain, and prostitute the body, but disinherits the soul and closes the door of heaven?

CHAPTER XII.

Newspaper Influence

Newspapers are powerful for the cultivation of sentiment, either good or bad, according to the tendencies of the editor, or the correspondents; and it is a habit, and sometimes the policy of the editor to magnify the merits of a saying or an expressed principle, and to amplify there upon. Newspapers are educators, as well, and are duly appreciated for the good they do. Their success depends largely upon the support and good will of men who are high up in political circles, and to secure their support and good wills the editor sometimes resorts to flattery, and extols the importance of sentiments more than is justified.

We illustrate by a quotation from the Daily Home News, of December 27, 1912.

"The Reason"

"President elect Wilson has been telling how he smoked once and only once. The first cigar made him sick; but this was not the reason that he did not persevere in possessing himself of a taste which is always an acquired

one. No body said he must not smoke; and so there was no incentive to do that which might make him sick again." The editor continues: "We are glad to have this universal law of human nature touched upon by a man who may be accepted as authority in the matter of young human nature." The editor continues: "the general class of human beings who may be referred to as prohibitionists of one kind or another: the people who are forever saying 'thou shalt not' relative to everything of which they do not approve, may learn much from the story of the boy who did not learn to smoke because no one said he must not."

Was it Mr. Wilson who gave the reason for not not smoking the second cigar, or was it the editor ? The comments and the sentiments are clearly the editor's.

As to the little boy's smoking only one cigar, or his reason for not smoking another, does not concern us; but the editor's remarks, and the use of this little incident in a boy's life, to build up an argument against prohibitionists, as well as all laws of restraint, compel us to notice his remarks.

The editor cites Mr. Wilson, to give force to his argument, and qualifies him as an expert authority of much experience as a teacher of youth. The wisdom of the man commends the act of the boy.

The Daily Home News is received into our family as a clean and valuable paper, and we are sorry to object to the sentiments expressed in the above mentioned article.

The teaching of this article is that "Thou shalt not" is an incentive to do what is forbidden, an furnishes an excuse for children who do wrong, and if the parent says to his child, "thou shalt not," the parent becomes responsible for the wrong done by the child.

It is true that Prof. Wilson is a teacher of youth and should be authority on this subject. The writer has devoted thirty-four years to the education of the young and has found that "thou shalt not" backed by strict enforcement of just laws is a healthful and beneficial discipline; and I am sure that Prof. Wilson could not have attained the success he has in educating youth, without the use of rertrictive rules.

The Ten Commandments, given by Him who made man, and knew the nature of man as well as the commanments, contains "thou shalt not" ten times. God said Thou mayest eat, &c. but his first command was, Thou shalt not &c., and, that our first parents fell, was because of the argument used by the devil; and the Home News cannot claim originality in presenting this argument. According to this argument, God made an incentive to violate His Commands.

Most of the laws of the state are intended to restrain wrong doing, and all say "thou shalt not". If there are no restaining laws, men can only be punished when they fail to do what they are commanded to do; but, according to the editor's theory, a command to DO would be as much an incentive NOT TO DO, as a command NOT TO DO, would be TO DO.

Government, as we understand it, implies control, according to certain prescribed conditions consistent with the rights and duties of the governed; and if there were no virtue in "thou shalt not," there would be no control. It is true that those who are under the control of others, are inclined to do what they are commanded not to do, but they are as inclined not to do what they are commanded to do. The truth is that some men are so strong in their desire to do as they please that they do as they wish in SPITE of command, and not BECAUSE of it. All restraint is objectionable to those who are inclined to do evil.

The One Great Question

The New York Journal of August 19, 1913, reaches us this day with a surprise in store, which we are compelled to notice. Two double columns of Editorial page are given to this subject. The argument is that it is an impossibility to secure prohibition by laws, and the only way to solve the question of drunkeness, is to turn from whiskey to beer, and the only way this can be brought about, is for the twenty thousand editors in the United States to act as teachers and "compel their readers to think upon it with concentration and discuss it sanely." The reason given for the change from whiskey to beer, is that it is impossible to enforce prohibition by law, but the brewers think they can prohibit the sale of whiskey.

We have read the article several times, with much surprise; and have concluded that it is editorial space, loaned to the brewers at advertising rates. But the influence of the paper was sold with the space.

The proposition to induce editors to become beer agents, and beer advocates, by a paper of such influence as the Journal, without compensation from the brewers, or, for compensation, staggers us; and to think that it was realy an "Editorial" ! ! !

CHAPTER XIII

The Cat Out of The Bag.

Some time ago when the wave of prohibition was making great gains in different parts of the country, the brewers became a little nervous and thought it necessary to jog the minds of the lawmakers; and at a convention of the New Jersey State Brewers' Association, at Newark, N J., passed the following resolution: "Resolved that the brewers of New Jersey in common with the their fellow manufacturers throughout the United States, earnestly appeal to the lawmakers, to ADHERE to their policy of ENCOURAGING and FOSTERING an American industry which produces the most healthful and nutritious beverge, containing a smaller amount of alcohol than any fermented liquor, and therefore, universally recognized as the most effective TEMPERANCE AGENT, where ever the evils of alcohol demand remedial legislation."

According to Webster's dictionary, ADHERE means TO STICK TO. The petition, then is that the lawmakers stick to their policy &c.; and the inference is that the lawmakers have, in the past, had a policy of encouraging and fostering the beer business and the brewers wish them to continue the same policy.

Is Beer a Temperance Agent?

Every body, even the brewers, know that drunkeness is caused by drinking alcoholic drinks, and that a taste or slight indulgence in the use of alcoholic drinks will create an appetite that increases according to frequency and extent of indulgence, until it cannot be satisfied.

If this is true, the question is, is beer a temperance agent? Beer is said to contain two percent alcohol; and brandy contains from ten to twenty-five percent of its weight, of alcohol. Taking the average of the several varieties of brandy, say eighteen percent, and comparing it with beer at two percent alcohol, and we get the following result: The average drink of brandy, is a common small glass about one fourth full, or about five cubic inches. A common drink of beer, is a"schooner" filled full, which contains about forty-five cubic inches, or nine times the bulk of a drink of brandy. It is evident then, that a schooner of beer will contain just as much alcohol as a drink of brandy.

The brewers may claim that it is not fair to compare beer with brandy, unless the same quantity of each be taken, but we are considering beer as a temperance drink, and we must consider the size of the dose

required to satisfy his thirst. Beer is not a temperance agent, but an agent to produce drunkeness.

The brewers' formula is on the principle of "Similia Similibus Curantur," but to be consistent, they should follow the Homeopathic practice of dilution, say the second dilution; one drop of alcohol to ten thousand drops of water. Even if beer is a temperance drink, it should not be sold at the same place where stronger drinks are sold. If a man has malarial fever, it is not good for him to go to a malarial swamp to take his medicine. If a man does not drink stronger alcoholic liquors, there is no need of his drinking beer to cure him when he has no disease; and if he has the habit, of drinking stronger alcoholic drinks, beer will not satisfy him, for the same quantity of alcohol will be required, whether it be in whiskey or in larger bulk, beer. There is something wrong with the brewers' logic, for there is more beer sold every year, and there are more drunkards. If any man likes beer better than he likes brandy he has already all the beer he can pay for, and there is no need of help of the lawmakers.

The use of beer to cure the habit of drunkeness, is like the brewers' formula for making beer: juniper ber- as an antidote for salicylic acid; and the saloons need beer as an antidote for the whiskey they sell. Beer as a cure for drunkeness, is a failure,

A Cry for Help.

Referring again to the brewers' resolution, they include with themselves, as petitioners, all of the brewers of the United States, and humbly petition the lawmakers of all the states to adhere, &c., which indicates that the lawmakers of all the states are closely connected with the brewers of the several states, and that the policy of all the states is to "encourage and foster" the beer business. This cry for help shows that the brewers have heard the heavy tramp of the temperance army as it goes marching on. Let temperance workers take the hint, and regard the lawmakers, even as the brewers do, the foundation and support of the beer business; and remember that the power given to them by the people, for the good of the people, the lawmakers are using for a special class who prey upon the people.

The lawmakers have beaten us with the club we placed in their hands to defend us with, and we tamely submit; and the lawmakers laugh at our credulity.

We have long suspected that there was an understanding between the brewers and the lawmakers, but have not been able to prove it, until one of the parties to the understanding "squealed" on the other party, at a moment of excitement, and the truth comes out.

This understanding throws light on the character of the laws that are made regulating the sale of intoxicating drinks. The qnestion is; what do the brewers do for the lawmakers in consideration of such favor ?

The President's Message

Another resolution by the same conventon, reads as follows: "We denounce all places of an unlawful and disorderly character and heartily RECOMMEND the enactment of such laws as will effectually prevent them, and punish those who conduct them." This is a large measure of piety, on the part of the brewers, but it does not cost them anything, not even a glass of beer, but is calculated to make a deep impression on the minds of the opposers of the saloon. But even in this spasmodic outburst of piety the brewers have not lost sight of their beer interests, but are still working for Mr. Brewer. Of course, the brewers are speaking of places where beer is sold, and they know that if the disorderly feature of the saloon could be eliminated, it would make saloons less hateful to decent people, and they hope in time, to make it possible to sell beer on Sunday, and, a little later, to sell in the vestsbule of the church.

"Vice is a monster of such frightful mien,
To be hated needs but be seen,
But, seen too oft, familiar with her face,
We first endure, then pity, and then embrace."

Notice the resolution: "We denounce all unlawful" places, but a saloon that is licensed, is not an unl awful place, so this word was used for the sake of euphony.

Notice again that the brewers say, when addressing the lawmakers WE RECOMMEND the enactment of such laws &c.. This word sounds good and familiar, but it reminds us that the wood is frequently used by the President of the United States in his messages to Congress; and by the Governor of the State to the Legislature; and is semi-authoritative modestly expressed.

How much, if any light, does this incidental use of this word in a petition to the Lawmakers, give on the authority, or the confidential understanding between the brewers and the lawmakers? The brewers never open their mouths to speak but they say something.

The reason, I suppose, the brewers make so many breaks is that they are so certain of their relations to the lawmakers, that they think every one knows these relations, and they are less guarded.

Another resolution passed at the same Convention, reads as follows: "Resolved that the brewers of New Jersey, in convention assembled, pledge to the municipal

Authorities throughout the State, our best efforts, both as individuals and as an organization, to second their efforts in forcing the discontinuance of such places as may be offensive to the moral sense of their respective communities." This is another spasm, but it is additional evidence that the brewers think that they have a strong hold upon the lawmakers, and can influence them to make such laws as they, the brewers, may ask for.

No individual brewer or organization of brewers, has any legal authority to discontinue any offensive place that they do not own. The brewers are perfectly safe in offering to second the efforts of a municipality. They know that when any municipality wishes to discontinue any offensive place, it can do it without the help of the brewers. The only way the brewers could help,would be by their influence with the authorities higher than the authorities of the municipality. And if the municipal authorities could not prevail upon the authorities higher up, and get the same help that the brewers could, it shows plainly that the brewers, as a class, have more power, or influence over the lawmakers than the municipalities have.

How can an individual carpenter or an organization of carpenters, or an organization of any other class of macufacturers second the efforts of a municipaity? They could not, because they aro not brewers; and

if the brewers can, it is because they ARE brewers.

This is additional evidence that the brewers, think they have more influence over the lawmakers, than any other class of people, and a greater influence than any Municipality has.

Since the adoption of these resolutions, we have not heard of any individual brewer or any Association of brewers doing anything to close objectionable places.

CHAPTER XIV

Another Conference.

The following is a part of a report of the proceedings of the conference of brewers representing the brewing interests of New York City: held on December 7th 1907. "Adolphus Busch, the head of the great Anheuser Brewing Company in St. Louis, epitomized the thoughts of the conference when he said: I long have known that this business should be regulated, and I have anxiously waited for the time to come when the public will be ready to assist in the duty of regulation.

"From now on I am stripped for action in a new fight.

"Here-to-fore, it has been a matter of dollars and cents: of fierce competition. From now on I will strive to the utmost of my resources to eliminate the evils which have grown like weeds around our business.

"I cannot view with indifference, the opinions of my coutrymen concerning an institution which has been the pride of my life. "Hereafter, if the eagle, which is the sign and mark of our house, shall be found in any resort which is not orderly and law abiding, it must come down and I will join in any process for the elimination of such resort."

The report further says the utterances of Mr. Busch were fairly representative of the sentiments expressed

by the Schlitz, Bapst, and other interests." The reporter further says that no secret was made by the brewers that the wave of Prohibition, which, in local option or other forms has swept over the South and is making deep inroads in the North, inspires this movement.

It gives them the opportunity they long have desired, that of taking away their produce from the dive keepers and habitual drunkards.

The brewers in this convention were sick at heart, and sad, because prohibition was making such gains throughout the land.

"When the Devil was sick
The Devil a monk would be,
When the Devil got well,
A devil-a-monk was he."

Mr. Busch says that evils have grown up around the business like weeds; he would better express it if he had said evils have grown up IN the business like weeds. The business produces nothing but evils; it is the beer that causes the evils. Mr. Busch could remove all of the evils by removing his beer.

This convention was held about six year ago, and Mr. Busch still has his coat on, and he is still working for dollars and cents, and the eagle, the "sign of our house" still hangs over the low dive where Busch's beer is sold.

The only difference between the low dive and the respectable saloon, is in the clothes the patrons wear and the money they spend. The recent exposures of criminals in the City of New York, show that the worst men are not patrons of the low dives, but are patrons of the high dives which have the appearance of respectability.

The dives are eruptions on the outside and show the condition of the system, and the stage of the disease.

The character of the dive is so openly bad that it is repulsive to innocent youth, but the respectable saloon covers up its real wickedness and entices youth within its doors, to remains as long as his money lasts and he can wear good clothes, then he is a candidate for the low dive. Mr. Busch is shocked at the great amount of evils that are in the low dives, but the low dives are licensed by law and are a part of the system.

The brewers, alone, could put an end to all of these evils, and the lawmakers alone, could end them; but, the lawmakers and the brewers are branches of the same business.

The brewers are consistent in what they do, for they work for their own business; but the lawmakers are supposed to work for the good of those whom they represent, but work in the interests of the brewers.

The brewers and the lawmakers are pleased with each other, and they harmoniously work for mutual good,

the lawmakers establish the dives and the brewers supply the beer, and the dives pay for the privileges they enjoy.

Is it possible for an intelligent person to understand how a business of such a character as the beer business can receive such favorable consideration by the lawmakers unless the lawmakers are in turn, favored by the brewers? Without the favorable consideration by the lawmakers, the liquor traffic could not exist; and the business is so profitable that those who are engaged in it can well afford to be generous. Let the lawmakers explain and remove suspicion.

CHAPTER XV

The Brewers' Argument.

The New York Journal of March 22, 1910, published an article from the pen of Rev. R. D. Sawyer, pastor of the First Congregational Church of Ware, Mass.

This article was the fourth of a series of articles by the same author, for the purpose of showing "How to make a move for true Temperance."

The sub-title is:

"Arguments for the Beer Saloon vs. Prohibition."

The whole argument in this article, is the same as is given by the brewers themselves. It would appear that the brewers had sought out a minister of the Gospel, to set forth the views of the brewers, and that the brewers have furnished the argument, and by securing the approval of one of God's ministers, have to some degree, gained the approval of their own conscience.

Rev. Sawyer was called by God, to bless the people; and, behold he has blessed the people's enemy and cursed the people to the extent of his influence. Rev. Sawyer says "Prohibition is an attempt to legislate so far in advance of sentiment, as to be practically, a mere farce, which need deceive no one, save those who are bound to see success in it any way."

"But, assuming for the sake of the argument, we could secure this enforcement, I believe the argument for the saloon better than those for prohibition."

Rev. Sawyer's first argument is on Economic grounds. He says "prohibition would deprive of its investment, over three billions of dollars of capital. It would deprive a million of men of a chance to earn their living at their chosen trade.

It would deprive the farmer of a market for grain that would require a territory equal to two states to raise. It would take away a revenue of one hundred millions from the United States Government."

"Prohibition would be, on economic grounds, so serious as to be impracticable. It is beer, the bulky stuff, that gives work to builders, teamsters, horse-shoers, mechanics, plumbers, coopers, wagon-makers, glass-blowers, transportation companies &c. It is beer that uses most of the farmer's grain". Stopping the sale of hard drinks would cause hardly an economic ripple, but stoppiug the sale of beer would be an economic catastrophe, under our present system."

The Poor Man's Club.

The second reason given by Rev. Sawyer that the saloon has the best of the argument, is that "prohibition does not fully and properly consider the value of

the saloon as the poor man,s club, or as a social institution for the working classes." "Any man who has gone into a town in a working man's garb, with a week's beard on his face, with little money in his pocket, and no freinds, knows the saloon as the working man's club room.

Where is such a man, in a strange city, to go? The restaurants do not want him, the stores even are not open to him: he may find a labor union or a socialist hall where he can find KINDRED SPIRITS and friends, but to most speedily fine friends of his OWN class; to get information, fellowship, help and to attend to nature's needs, he usually steers for a saloon."

"Once when moving from one parish to another, I I drove a team over the road. I looked a liltle rough, no doubt. I had a bundle to leave for a little while, as I was passing through Boston. I tried several places, where, if I had been wearing my clerical garb, I have no doubt I could have left it in either of them, but, in my working clothes none seemed able to accommodate me. In despair, I turned in to a saloon, and the first barkeeper I timidly approached replied, "sure, put it behind that beer barrel as long as you want to."

"Society has the right to say that the working man's social club shall be regulated by law, that it shall be run

in a way least troublesome to the community, but it has no right to say that the place where the unwashed and hard worked find their gathering place, shall not be.

Rev. Sawyer's third proposition is

Human Want Supplied.

"Prohibition does not properly consider the natural human longing for something soothing and stimulating."

"Men in the long, hard struggle and upward march of the race, have always resorted to something to soothe the tired muscles and exhilerate their jaded spirits."

"The race has not yet reached the point where it will give up these things entire. But, shall we not seek to guide them to take that which is least harmful, or shall we for the sake of an idea, drive them back to something worse than beer?"

The Rev. Sawyer has covered the grounds claimed by the brewers and given the same arguments that the brewers give, and for this reason, we are obliged to give so much attention to what he has said. But, while the arguments are the brewers,' we shall be compelled to reply to them as the arguments of Rev. Sawyer who as a representative of the Church, advocates the use of beer to improve man's condition.

Comments On The Foregoing.

The foregoing arguments are the weakest and most nonsensical arguments ever presented to substantiate any cause, or to establish any doctrine or theory of the least importance. Weak, they are, but strong enough to satisfy the lawmakers; and the brewers can give no stronger arguments, themselves. No lawmaker will try to give argument or reasons for maintaining the saloon.

Mr. Sawyer makes unfortunate use of terms: "The stimulating effects to sooth the tired muscles and exhilerate the jaded spirits."

From a New York paper we quote the following: "Three drunken rowdies invaded Corpus Christy Church at Newport, Ky. across the river from Cincinnati, this morning, and by shouting and brandishing their weapons caused a panic among the several hundreds of worshipers at early Mass; the congregation stampeded, but were halted by the reassuring words of the priest. The men in the congregation surrounded the ruffians, and after a hard fight, disarmed them. VERY STIMULATING.

A man lived in Metuchen, New Jersey who had some money and a strong appetite for alcoholic drinks, spent most of his time in a saloon: "The Poor Man's Club."

This he did day after day until he became so weak that he could no longer stand before the bar, and then a chair was brought, in which he occupied as long as he was able to go to the saloon, and within a week he died, a drunkard. - VERY SOOTHING. The kind-hearted saloonist sold this man beer day by day, and saw him dying hour by hour. These are but samples of daily doings in every part of the country where the saloon is allowed to exist; and this is a sample of the "Poor Man's Club."

Public Senitment.

Rev. Sawyer says the public sentiment is not yet ripe for prohibition; and the brewers say the same.

Brewers and lawmakers know much about the sentiment of those with whom they associate: they associate with each other and meet in bar-rooms to exchange sentiments, and for other purposes. If they associated with Christian workers, as freely as they do with political parties and saloon advocates, they would know more of the sentiment of the people. Now they know as much about popular sentiment as a plow-boy knows of navigation, but they should know better, for the brewers have

sounded the alarm and called upon "every farmer, every manufacturer, to rise up and to claim their rights and fight against the gigantic and growing evils of prohibition, which threaten the Nation with the greatest panic the world ever knew." (from a large poster sent out by the U. S. Brewers' Association). The lawmakers are not sincere when they say that public sentiment is not ripe for prohibition, or they would not hesitate to grant Local Option, which would be a test of public sentiment.

"Popular sentiment" is an argument of last resort.

A few days ago, since he became President of the United States, Mr. Wilson, while attending to the political affairs of New Jersey, in speaking on the 'Jury Reform' bill, which was under consideratian by the Legislature, said: "I am quite sure that the bill meets with popular favor throughout the state." This is easily said if one says it quickly, but the truth is that not more than ten per cent of the people knew at the time, that such a bill was being considered, and not more than five per cent knew what the bill was; yet, Mr. Wilson was quite sure that it met with popular favor.

A very large proportion of the laws enacted by the legislature are not known to the majority of the people until long after they are passed, and then comment is useless and, then, as a matter of fact, the sentiment

of the people is not known. Many laws are made that are offensive to the people, and the sentiment of the people is not considered. Lawmakers and executive officer are apt to consider the sentiments of their own party, as the sentiments of the people; some even go so far as to consider their own wishes, as the sentiment of the people. Popular sentiment, as an argument has no weight, every question stands on its own merit.

If popular sentiment should be considered a guide to legislation, the lawmakers would be obliged to make law to suit the majority, whether the laws were wicked, or good; and if the majority wished to steal, the laws should be made to legalize theft. In a community where the majority are in favor of evil, there is greater need of laws to restrain evil doers; the majority are often wrong, as in the case of our Saviour, who had but few friends. The public sentiment caused His crcifiction.

We suppose Rev. Sawyer got his idea of popular sentiment from the "kindred spirits" in the saloon.

If we canvass the Borough of Metuchen, the place where I live, with four saloons, seven churches, several temperance societies and other philanthropic societies; we find a very large majority against the saloon.

The application of D. C. Whalen, spoken of elewhere in this book, had thirty signers, two of whom were his father and his brother, while the remonstrance had

had eighty-one signers, but Whalen got his license.

This shows how much popular sentiment is worth when it comes to saloons.

Speaking for the brewers, Rev. Sawyer says: "Prohibition would be, on economic grounds, so serious a matter as to be impossible."

When one wishes to know the nature of any substance, either of the vegetable or of the mineral kingdom, he sends a sample, a very small portion to the chemist for analysis; he need not send mountains of ore; but a small sample. Or if he wishes to know the elements of his soil, he need not send his whole farm. Following this procedure, we will analyze one drunkard, and find what the economic effect would be on him, or on the community, or upon the nation, provided a drunkard should by his own volition, suddenly become a temperance man.

This process is fair, for if general and total prohibition would ruin the country, certainly the prohibition of one man would have a proportionate effect on the Country. A drunkard is an utter destruction of God's crowning work, man. He has fallen from his high estate and has blotted out of his life the image of his Maker, and is only a stranded hulk, not able to help himself or any one else. What economic good is such a man, except to drink a little more beer as it is supplied to him by some one who has money?

How much benefit is a dead man who needs alcohol to preserve his flesh? How much does the process of killing a man by feeding beer to him, add to the wealth of the country? Shame on the man or class of men who say that the financial stability of our country depends upon the number of drunkards we make, and the amount beer they drink. The Government should be ashamed to take revenue from injured women and children; for the revenue is paid by the drinkers, and not by the brewers, and the drinkers rob their families to pay it.

By asking support of the brewers, the Government furnishes the brewers their strongest argument that they should be allowed to exist. The Rev. Sawyer preaches to sinners to save their souls, and lends his influence to maintain the saloon that destroys men's souls; and says that the saloon is better than prohibition, which means that it is better to drink alcoholic drinks than not to drink.

For the purposes of this subject, it is not necessary to consider the process or various stages of his demoralization, but to confine our observations to the financial effects of the beer traffic on the man who drinks and on the community. We must assume that the man at first, was upright, otherwise we must confess that saloons were established and mantained for men who are not upright.

In the first drink the young man takes, he cuts the bond that holds him to perfect manhood, and takes his first step away from himself and enters the path that leads to the drunkard's grave. From day to day, he gets farther and farther away from himself, and is nearer to his destruction. Conscience, respectability, ambition, parental love and social friendship: all these several bonds that held him at first, have been broken, and he is constantly drawn by evil associates, and appetite, like the relentless forcee of gravity, down and down with ever increasing momentum. This change from the upright man to the drunkard, was not accomplished without great loss. Time is money, and must be so considered in economics. The greater part of a human life is wasted and no one is benefited by his loss. He spends his money and his life, and the brewer and the saloonist are benefited; the man loses life and soul.

In consequence of the man's habits, his wife and children suffer for lack of the necessities of life, and are prevented from taking their places in the social world which they otherwise would.

Is it economy that a whole family should suffer, that brewers may get rich?

We have considered only one man against one rumseller, but there are many drunkards, and many families to one saloonist. And whatever is true of one

drunkard is true of all. Is it economy for, say fifty to lose all, that one soloonist may get rich ? Fifty upright men ruined, and fifty families made to suffer, that one rumseller may prosper? Is it economy that an industrious young man should become an idle drunkard for the small amount of revenue he pays to the Government ? The Government takes revenue on crime.

We read in the New York Tribune of May 5th 1914, that "The Senate dipped its fingers into the bowl of righteousness and washed them of Mr. Rockefeller's money, offered to help carry on farm demonstration work in different parts of the country; because the blood of women and children was on the hands of his employes. According to the law of progression, the accumulation of great wealth, is the natural result of industry and efficiency; and success in business should not be attributed to unfair means. But, while the Senate has its "fingers dipped in the bowl of righteousness," it would be in order to refuse to accept another dollar of revenue from a business that corrupts hundreds of thousands of men, and brings sorrow to thousands of innocent women children.

Rev. Sawyer says prohibition would rob of its investment over three billions of capital. the matter stands on its merits: if the business is evil the greater amount invested, the more harm is done.

If the saloon business is evil, the greater the magnitude, the greater the need of abolishing it.

Gamblers have as good reason to be left alone in the enjoyment of their business, because they have much money invested in gambling outfits; pirates may have much money invested in ships and guns, and if their business should be prohibited, many would be "deprived of the privilege of earning a living at their chosen trade" If this argument is good now, it will become stronger and stronger as time goes on, for, all the money the brewers make, they use to extend their business: like the spider it spins its web-trap to catch flies which it eats to spin more webs to catch more victems. The brewers would make the business perpetual. If there is any force in this argument, it certainly stands temperance workers in hand to take firmer grasp and throttle the monster before it grows larger and stronger.

The brewers have over estimated their capital, and in making their estimates count the licenses they hold for the saloonists who have not the required amount of cash to pay for their licenses. These licenses are considered inventments in the business, whereas it is only money loaned, and when paid it is available surplus capital,

We quote from a Newark paper, a commment which relates to this subject, "the investment in licenses." The comment is as follows: "It is a fair estimate that the

holding down of saloon license to four hundred dollars a year in Newark causes the municipal treasury to lose more than one-hundred thousand dollars a year.

Before the Houssling administration began operations, Excise Commissioners appointed by Court, set the fee at five-hundred dollars. This reduction was brought about by the INFLUENCE OF BREWERS WHO OWN MORE THAN HALF OF THE SALOONS IN NEWARK.

Mr. Sawyer says "prohibition would deprive a million of men of earniug their living at their chosen trade."

In this estimate saloonists are counted in the number engaged at their chosen trade. In my own town there are, counting proprietors and bar-tenders, eight men engaged in the business, who might be thrown out of employment if prohibition prevailed, but there are many times that number thrown out of work because of the saloons in the Borough. It would be much better for the Borough if the saloonists were all out of their present employment, and it would be much better for the idle victims if the saloons were out of existence.

Abolish the saloons and the present victims would soon become so prosperous that they could furnish employment to all bar-tenders and saloonists who might be thrown out by prohibition; and they would have the pleasure of earning an honest living.

Even if prohibition would throw the saloonist out of employment and he should not be able to find other employment, and in consequence, he and his family be obliged to subsist on charity, it would be better than that the many drunkards he makes should suffer in like manner. The argument of Rev. Sawyer in this respect applies to anything on earth, however wrong it may be.

But suppose prohibition should prevail, and all now engaged in the business, brewers and saloonists should be thrown out of employment until they die, it would be only a few years when all would be dead and there would be no more to suffer for lack of occupation in this line of business: but reverse these conditions; let those engaged in the beer business, continue, and all the present great army of suffering victims would die, and this class would perpetuate itself. In the one case the abolition of the saloon might injure the few until death, which would end the suffering from this cause: while a continuance of the saloon would cause the suffering of many until death, and a perpetuation of the same kind of suffering. The above argument applies only if worse comes to worst. Those employed in the beer business, both boewers and saloonists, are capable of placing themselves in other positions if prohibition deprived them of their present chosen employment.

This argument presented by the brewers through Rev. Sawyer is not applicable to the saloon question at all, for it is a question of right and wrong; and if wrong, no matter how many persons are engaged in the business, they should be thrown out. Economic arguments do not apply to questions of right and wrong.

If it is right for a man to continue in a wicked business because he is in it, and because he has much money invested in the business, it is also right for any one to enter into a wicked business provided he has a large amount of money to invest. If a man is doing wrong, he has no more right to continue doing the wrong, than another has to begin to do wrong.

Saloons Throw Men Out of Employment.

Because of the evil effects of the saloon business, hundreds of men are thrown out of business, mostly young men, and have made themselves ineligible to fill positions of trust, and have cut themselves off from the most desirable opportunities a young man can have, and they must be satisfied to act subordinate parts in life.

Business men have come to the conclusion from observation they have made, of the effects of alcoholic drinks that it is unsafe to employ any person who drinks alcoholic liquors even to a moderate degree.

Railroads and carrying companies whose business, as regulated by laws which make them responsible for the safety of their patrons, have discharged thousands of young men because of their habits of drinking, and all of these young men have made themselves ineligible for positions in this line of labor.

The saloons are making havoc among men, yet the lawmakers perpetuate the saloons, and Rev. Sawyer says "the saloons have the best of the argument as against prohibition, on economic grounds. On this point we give the opinion of a noted Doctor, T. S. Crothers: "A vacancy occurred in a banking house in New York City. The salary was large and the position important.

A young man from an inland city, with influential friends was suggested as a proper person to fill the place.

A number of friends united in the warmest recommendations of his character and ability. Letters recommending him were sent to the bank, and he received a special request to call in to see the President. He was received with affability: and after a few minutes of conversation was told that other arrangements had been made and the place was about to be given to another.

He was shocked beyond measure, and went home greatly dissappointed. Intimate friends of the President, who had warmly recommended him, wrote inquiring why the place had been given to another man.

The answer came back: "we never employ men in our bank who come to us with alcoholic breaths."

"Then it dawned on him that, feeling nervous before calling on the president, the young man had taken a glass of wine, supposing that it would steady his nerves and make him more presentable."

"This instance," continues the docter, "may be duplicated in business circles and shows clearly that business men recognize total abstinance as one of the essentials for good work in all departments." "The best brains, the clearest intellect and the most perfect command of the faculties, are required in the work of to-day, and any thing less than this is inviting disaster. There is no theory in this or sentiment. It is hard, bitter experience which the business world is learning and learning rapidly. Business, like science has no cnncern with traditions of the food and stimulant value of alcohol."

Business men of all classes and grades condemn the the saloon, and doctors of high standing condemn the use of alcoholic drinks, ministers of the Gospel also cndemn the use of alcoholic drinks as a hindrance to the developement of individual character, and to the growth of Christianity. Even some saloons will not employ a bartender unless he is a total abstainer.

A noted surgeon was called to attend a man who had met with an accident, but not seriously injured.

The writer had occasion to call upon the injured man, and also to see the surgeon. The surgeon said that the man's injuries were not necessarily dangerous, but the man was in the habit of drinking beer and it was impossible to tell how the habit might aggravate the injuries. The surgeon said that he dreaded to take a case of a person injured so that an operation was necessary, if the injured person was a user of alcohol to any degree.

This surgeon was not actively interested in prohibition, but spoke from a professional standpoint, and without reference to saloons. Every one can see the evils of the saloon except the lawmakers and the brewers.

The Newspapers have been full of comments upon the epidemic of fires. Investigation has shown that many of the fires have been caused by wicked persons for ths purpose of obtaining insurance. There is no doubt that the careless handling of fire by helpless or quarrelsome intoxicated persons caused many fires and the destruction of millions of dollars worth of property, all of which is chargable to alcoholic drinks.

We quote from St. Petersburg report just published by the Minister of the Interior to the effect that from 1895 to 1910 there were more than a million fires in European Russia, over two millions eight-hundred houses destroyed, and damage to the amount of seven hundred and fifty millions of dollars.

The chief cause of the epidemic according to offlcial reports, is the careless handling of fires, WHICH IS CONNECTED WITH THE INCREASE OF DRUNKENESS. And yet Rev. Sawyer, and the brewers say that on economic grounds, the saloons have the best of the argument.

A Market For Grain.

Rev. Sawyer, says practical prohibition, would deprive the farmer of a market for grain that would require a territory equal to two states to supply the required amount. Let us take this statement as the truth. We believe much of the grain of the country is diverted from its legitimate use and that this large portion is consumed entirely by beer drinkers. Allowing these same drinkers to eat their portion of grain that is not used for beer, and they have much more than their share of the grain products. They drink a large portion in the form of beer, and eat their portion of bread.

This great waste of grain makes the loaf of bread smaller, and every bread eater is affected, and this is one cause of the high cost of living.

If the brewers did not use so much grain, the farmer would find market for all of his grain, and the drunkard's family would be well fed.

And if the father did not drink beer he would be in condition to buy as much as his family would need. But this would deprive the Government of revenue, and the brewers of their gains.

An Incident In Rev. Sawyer's Life.

Rev. Sawyer, says prohibition does not properly value the saloon as a social institution for the working classes. He says the saloon is the working man's club, and continues: "any man who has gone into a town in a working man's garb with a week's beard on his face, with little money in his pocket and no friends, knows the saloon as the worker's club."

We mention this in connection with Rev. Sawyer's argument, but refrain from comment on it, as we will cover these points in another article, and to our thinking, it will be more appropriate in that article than in this, as it will be in reply to the same arguments by a man higher up in ecclesiastical standing. We will, however, notice an incident in the life of Rev. Sawyer that brought him to the conclusion that the saloon is the working man's club. This incident is important as an argument for the reason that it is based on fact, while the balance of his argument is only theory. It would appear that previous to this incident Rev. Sawyer had no knowledge of the saloon, or he would not have looked so long for a place to leave his bundle; nor would he have "timidly approached the saloon." He says that once when he was moving from one parish to another, he drove a team over the road and he looked a little rough;

he had a bundle to leave for a little while as he was passing through Boston, and tried several places, and found none and he became discouraged and at last he went into a saloon, where he found a place to leave his bundle. In the course of business we have visited saloons and have made observations which have enabled us to know something of the customs and practice of the saloon. Any man is welcome in a saloon, no matter how long since he shaved, or how poor his clothes are, provided he drinks beer.

Every saloon has its slop-jars or loungers, with no money, but a good appetite, and always ready to drink when some one with money and generosity offers to treat, and it makes no difference to the saloonist who pays for the beer nor whose stomach it goes into.

I have also noticed that a man having a bundle to be placed in safe keeping, may have it placed behind a beer barrel in a saloon, as it is evidence that the man who leaves it will call again to get it, and is security for what the owner may order.

I have also observed that a man seldom asks a favor of a saloonist without first asking for something to drink, and it is quite natural to ask for another drink if the man thinks that the saloon is better than prohibiton.

I have further observed that the man who goes into a saloon must make his visit short if he has no business,

or does not pay for drinks or cigars, or receive treats from others.

Human Longing.

Rev. Sawyer's third proposition is that "Prohibition does not properly consider the natural human longing for something soothing and stimulating." "Of all devices men have sought out, beer is the least harmful to the race."

To prove this proposition it necessary to admit that the use of alcoholic drinks by generation after generation, has a hereditary effect upon the present generation.

If this be true, it is high time that some thing should be done to check the use of alcohol, or the hereditary longing will be intensified in the next generation, and it will be only a few generations before our nation will be a nation of drunkards, weak minded and degenerate.

Rev. Sawyer, in comparing beer with other drinks, makes his comparison diminutively, and make the harmfulness of beer the least of all alcoholic drinks; but reversing the form of comparison, he makes beer POSITIVELY harmful. The brewers, all in like manner, admit that beer is harmful.

If this is true, he has given a strong argument against the saloon.

Saloons are licensed, not only to sell beer, but stronger liquors, and it is only a matter of taste or choice what a man will drink when he has both, beer and stronger liquors to choose from.

Rev. Sawyer, in his arguments, extols the merits of beer; and on its merits he has concluded that the saloon, as against prohibition, has the best of the argument, and has overlooked stronger drinks that are sold in the saloon which make the saloon an unfit place for the poor man's club.

Before a man can honestly argue the harmlessness of the saloon on the merits of beer, he must remove from the saloon, all stronger drinks. The brewers condemn all stronger liquors, yet they maintain the saloon with all the evils that are caused by stronger drinks.

Rev. Sawyer does not say whether this longing of the human race is caused by the use of beer or by stronger drinks; but if caused by stronger drinks, we may be sure that beer will not satisfy that longing, if he drinks it in a saloon where stronger drinks are to be had.

But beer will give a desire for stronger liquors.

We agree with Rev. Sawyer in his statement that the effects of drinking habits of the parents will be seen, in some form or another, in their offspring,

but not so much in the appetite as in mental and physical defects. We do not believe that one boy in a hundred has a natural appetite for alcoholic drinks, or that he has a natural longing for something soothing or stimulating. He may be physically weak and defective in power to resist temptation which causes him to yield to influences and desire for pleasure, which might be heredity, but not appetite.

Alcohol will remain in the body of him who drinks, a long time, but it does not seem possible that it should impart to the unborn babe, an appetite for alcohol unless it is through intemperate habits of the mother.

Be this as it may, the argument is all against the saloon. If the saloons are all abolished and no one permitted to sell, the boys of this generation will have no chance to indulge in drinking, and in the next generation the chain of heredity will be broken, and from that time on, the reasons advanced by Rev. Sawyer will not be applicable to the new conditions. So, if it be true that the human race has a longing for something "soothing and stimulating" as Rev. Sawyer says, it is very conclusive argument that the saloon should be abolished

We have often heard men say "some men have always drank and they always will," which is in substance and meaning the same as Rev. Sawyer's statement

that men have a longing for something stimulating, but there is no logic or truth in either proposition.

Boys, as a rule, begin their habit of drinking, at the age of sixteen to twenty and continue until they die, unless they reform; every individual begins his own course and ends it. There is no connection, one with the other, nor with those who have lived before him.

The only connection between those who have gone before us and ourselves, is the saloon, which those who who have gone before have established to curse us.

Boys are initiated into the ways of the saloon, through the influence of their friends who have, themselves, been initiated; so the saloons and social influence have been perpetuated from generation to generation.

The same bar, the same strong drinks, the same mixed conditions, the same influences, and temptations have existed for generations. One of the most dangerous influences that causes a young man to begin a carear in the bar-room, is the teachings of ministers of the Gospel who say that the saloon, with all of its evils, is better than prohibition. We cannot give further attention to Rev. Sawyer's arguments in defence of the saloon, but if we failed to notice this, the chief argument of the brewers, we might be misunderstood, that we did not because we could not answer them.

If saloons are things of evil, a curse to the land, a destroyer of men's bodies and souls, there is no argument that has a grain of weight in favor of them.

CHAPTER XVI

Hypocrisy of Prohibition.

We regret that it becomes necessary to use the name of one who has departed this life leaving behind him a great name; a man who occupied a high position in the Church.

"Blessed are the dead that die in the Lord, for they rest from their labor and their works do follew them."

It is possible for a man to live a devout, Christian life and do much good, and so far as the heart is concerned, live a perfect life, and yet be in error on matters of judgment.

Because Bishop Potter was a man of high intellectual and moral character, and had great influence, and was so well known, we are obliged to use his name in replying to his arguments which, however well meant, gave great comfort and encouragement to the enemy, the brewers and saloonists. These arguments have been echoed throughout the camps of the enemy and have caused great rejoicing because a great leader in the Church "was with them."

In the estimation of the brewers, the importance of of the argument is in the greatness of the author, and it is for this reason we are obliged to reply to it.

These same sentiments expressed by Bishop Potter,

have been expressed by the brewers and the saloonists but have lacked the force of high authority. We quote New York Sun of May 27th, 1909. "Bishop Henry C. Potter, after having been introduced to the congregation preached on the futility of attempting to reform society by legal enactments". The bishop then continued: "How then shall we bring to pass the results which we all desire ? Shall we do it by new laws ? Can you do it by the attempt to suppress absolutely the vice which you wish to conquer ? For example, what has prohibition done for the suppression of intemperance, in those states where prohibition has been attempted?"

"I recall crossing Lake Champlain from Vermont to New York and back in the Summer, and I was often struck by the large number of drunken men who sailed on the boat in the afternoon, from the New York to to the Vermont side of the harbor. In other words, the prohibition laws of Vermont made THE SALE OF LIQUOR IMPOSSIBLE and so these men crossed to New York and sailed home drunk."

"The evils also remain in those prohibition states unsuppressed, and, alas that it should be said, the effect has been in some states to change a commonwealth of drunkards to a commonwealth of hypocrisy."

I understand the word hypocrisy, to mean the pretense to do, or to be what one does not, or is not.

Bishop Potter says it was impossible to obtain liquor because the law was against its sale

If this is true there certainly was no hypocrisy, and the Bishop's illustration disproves his statement. The State of Vermont did not pretend to prevent men from drinking in New York; it only tried to prevent the sale of liquor in the State of Vermont; and, as bishop Potter says, it was impossible to get liquor in Vermont, there certainly was no hypocrisy. If New York had passed prhibition laws and enforced them, as Vermont did these thirsty men would have found it more difficult to get drinks on Sunday. We do not quite understand how bishop Potter could have made such a blunder.

The bishop also seconds the claims of the brewers, and advocates the saloon, when at another time, he called the saloon the "Poor Man's Club." I am not familiar with rich man's club, but I do know something of the saloon.

If bishop Potter knows the character of both, the saloon and the rich man's club, he must take one of two propositions: either the rich man's club is as bad as the saloon, or the poor man is not worthy of as good a club as the rich man is. The bishop must have an exalted opinion of tbe saloon or a degraded opinion of the poor man. If the rich man's club is as bad as the saloon, it ought to be abolished. The term "Club" denotes nothing. Thieves and Thugs have clubs.

We have the sentiments of two ministers of the Gospel who are strong advocates of the saloon, both have used the same arguments that the brewers use and both have failed to speak one word against the saloon, or of the evil results of drinking beer. Rev. Sawyer did mention one good thing in favor of the saloon: they afford a convenient place to leave a bundle once in a life time. A rattlesnake's skin makes a nice pocketbook, but it is not wise to keep a den of rattlesnakes for sake of a pocketbook. The rattlesnake is of no use alive.

These two ministers have out-done the brewers, for the brewers, in their convention, deplored the fact that evils had grown around the business like weeds.

We are not surprised that the brewers should defend their business, but we are surprised that ministers of the Gospel who were call to a better work should advocate an evil to mankind.

CHAPTER XVII

Clarence Darrow.

To give our opponents full advantage of the arguments and eloquencse of their most noted advocates, we quote from a twenty-four-page booklet issued by the Manufacturers and Merchants Association of New Jersey.

The New England Union Label League arranged for an address by Clarence S. Darrow, of Chicago.

This address was delivered in New Bedlord, Mass., for the purpose of changing the city from "dry" to "wet"

Mr. Darrow's Subject was

Liberty vs. Prohibition.

The subject did not indicate the line of argument, he simply rideculed prohibition because it deprived men of their liberty. He is so sure of carrying the sympathies of his audience on another line of argument, says to his audience: "I do not believe that alcohol is a food, nor do I believe that the human system needs alcohol in any form, but it is for the liberty of each man to drink if he wants to, that I plead."

We quote in part as follows:

Now there are two or three things in the beginning that I want to speak about. I am not interested in whether you are going to sell more goods in New Bedford with whiskey or without it. I don't care a cent for that kind of argument. I don't live here and I don't think if I did live here I would be influenced by any such consideration. If drinking beer is in the category of cutting throats and burglarzing houses, then you ought to be ashamed to make money out of it, and you ought to go prohibition even if the grass grows in the streets. I don't care whether you get rich or get poor because of drink, and I don't think any self-respecting man ought to care whether you get rich or you get poor because of it. If it is a business that fairly and justly comes within the criminal code, then you can't excuse yourself by getting money out of it, neither the city nor the nation. The nation ought not to get revenue and the city ought not to get reveue, and business men ought not to get money out of it, if drinking beer is like cutting throats and burglarizing houses. On the other hand, if it is not, if it is a part of my liberty which I should defend: and when people stop defending their liberty, it is gone; then it does not make much difference whether we lose money out of it or don't lose mnney out of it; I ought to stand for the simple right to manage my own affairs, to eat and drink what

I please without calling a town meeting to decide on the bill of fare."

The above quotation is all of Mr. Darrow's talk on the question of temperance or the saloon, the balance of his talk was in the line of socialistic sentiment. He marshals before his hearers all the evils of the world, disease, poverty, accident and all the ills that flesh is heir to; cuts at the government for not making safety devices to prevent injury and not providing for men that they may have nothing to do but BE INDEPENDENT and enjoy perfect liberty. He eloquently shows that prohibitionists ought to be helping to better the condition of these badly used men, and not try to deprive them of the liberty to drink if they want to.

The Government and the several states are working hard to make safety devices for the protection of those whose occupation call them in dangerous places: but the same governments are establishing and maintaining the saloons that cause more of the ills enumerated by Mr. Darrow, than any other cause.

Wise business concerns consider it unsafe to have a man who drinks occupy a position of responsibility for fear he may injure himself or some one else, or the business. But ordinary workmen rush out of the saloon and without fear or care rush into danger.

The occasion of this address at New Bedford was to make sentiment in favor of a "wet" town; and the speaker appealed to the sentiments nearest the hearts of his hearers, and the town went 'wet' two weeks later.

In trying to ridecule the prohibitinists, Mr. Darrow said "It was a pity that God could not have had the advantage of the advice of the prohibitionists, when He made the world, and perhaps alcohol would not have been made,"

If this lofty speech is argument, it is argument against the use of alcohol, in-as-much-as God did not make alcohol. Chemistry teaches us that there is not a particle of alcohol found free in anything that God has made.

We may analyze the substances from which alcohol is made and not find an atom of alcohol.

Alcohol is made by the destruction of substances that were made for better use. We are almost ashamed to take up this address, but the brewers have put their stamp of approval on it and sent it out as argument, we are obliged to notice it.

CHAPTER XVIII.

"We Do Not Haul Men Into The Saloon."

The saloonist justifies himself in his work, by two arguments: "I am empowered by the state, to sell;" "I never go out into the streets to haul people in, therefore, it is the lawmaker's fault that I sell, and the drinker's fault that he comes in."

We pass over the first reason without comment, but note incidentally, that the saloonist agrees with what we have been trying to show, that the lawmakers are to blame for the saloons, and all the harm they do.

By his anxiety to throw the blame on the lawmakers, he confesses that the business is harmful.

The saloonist would make it appear that the lawmakers are wicked, and that the drinkers are wicked, and the judge is wicked, and the saloonist is the only innocent one of the lot.

It may be true that the saloon man does not lay violent hands upon a person, and haul him in by physical force, but he does, by various means, decoy the victim in.

A man not caring or intending to enter a saloon, would undoubtedly resist any violence to force him into the

saloon, and the saloon man knows this and resorts to some more gentle means of getting him in.

There are hundreds of ways to entice men into the saloon and it is unnecessary to haul them in.

Here is an instance to illustrate one of the many ways: For a number of years, my business called me to a little town in New Jersey where there is only one hotel. The infrequency of trains made it necessary to wait about four hours for a train. I passed my waiting time after dinner, in the bar-room of the hotel, and I made it my business to become acquainted with the ways and methods peculiar to the bar-room and the saloon business.

On one occasion, a farmer drove into town and stopped in front of the hotel, he had two bags of potatoes in his wagon, for sale. The landlord was sitting on the front porch of the hotel, and the farmer asked him to buy the potatoes. The landlord went to the wagon and examined the potatoes and agreed on the price, and told the farmer to carry the bags down cellar by the outside door. After the farmer had carried the pototoes to the cellar and had returned, the landlord, while standing on the ground, asked the farmer to go into the bar-room to get his pay for the potatoes, and when they reached the bar the landlord went behind it and paid for the potatoes with money he took from his

POCKET. By the time the farmer had received his money there were a dozen or more who had been lounging about the room, stepped up to the bar, and one of them said "are we not in this?"

It is an unwritten law in that saloon, as it is in many saloons, that he who receives money from behind the bar, shall treat the crowd. The farmer did treat the crowd, and the landlord took a costly cigar which he put in his vest pocket and afterwards put in the box it was taken from, to sell again. It was unnecesary for the landlord to call the farmer into the bar-room, as he paid for the potatoes with money which he took from his pocket; the only object for calling him in was to place the farmer under such circumstance that he could not refuse to treat, without embarrassment. But, the landlord did not haul him into the bar-room, but he did a meaner thing; his act was a pretense that he had no money in his pocket, and his object was to bring the farmer under the influence of the loungers in the bar-room that he might put some of the farmer's money in his own pocket.

On another occasion this same landlord was sitting on his porch, at the end farthest from the bar entrance, and seeing a man on the sidewalk, who had passed the entrance, called out in his most hearty voice, "hello John, old boy, how are you?" The landlord reached out his hand

towards the man and walked along the porch and met him at the foot of the steps leading him by the hand up the steps and into the room and did not let go of the man's hand until they reached the bar, where they stood and talked a short time when the man treated the crowd, and went away. There are many ways to get a man into the saloon without hauling him in by force.

Admitting that the rumseller does not haul his victim in by force, and aside from the fact that many inducements are held out by the rumseller, there are sufficient reasons why the above means are unnecessary.

The patrons of the saloons are divided into three classes; the drunkard, the moderate drinker and the occasional drinker. As to the first class, the drunkard, the appetite he has formed is incentive enough, so that physical force is not necessary to take him into the saloon and his own moral force is not strong enough to keep him out.

He has been in so many times that he enters by force of habit, but he has formed his habit by yielding to influences that are common to the moderate drinker and to the occasional drinker.

The moderate drinker, because he is not yet a drunkard, thinks that the saloon is harmless, as he has not yet felt the harmful effects; and when he does feel any harmful effects he intends to stop drinking. but

he passes from the moderate drinker to the sot, then there is no need of physical force to draw him into the saloon.

The third class; the occasional drinker, is a younger man, who has warm friends in the class of moderate drinkers, who invite him into the bar-room and initiate him into the social element of the saloon. The young initiate does not realize that the drunkard started at the same point; he looks only at his friend, the moderate drinker.

The drink, as soon as it has entered his stomach begins its deadly work, and every drink increases his desire for more. If the first drink hurts him, he is hurt, but if the first drink does not hurt him, he is sure to take another because the first one did not hurt him, and still another until the occasional drinker becomes a moderate drinker and the moderate drinker becomes a drunkard.

CHAPTER XIX.

Alcohol a Preserver.

One of the stray bits of argument presented by moderate drinkers more to justify themselves in their use of alcoholic drinks than to convince others, that alcohol preserves the health of the physical system, and they try to prove it by the fact that alcohol will prevent the decay of flesh that is put in it, and therefore it prevents the decay of the human flesh.

This sounds good and reasonable at a glance, but when we look into it a little deeper, we find that because of the fact that alcohol will prevent the decay of flesh, is proof that it is injurious to the human system.

The health of the body depends upon the perfect action of two laws. The law of nutrition and the law of decay. If either of these laws is suspended, the system will be impaired; and the law of decay is as necessary as the law of nutrition. Nutrition supplies the body day by day, and the law of decay removes the waste matter, and by the well balanced action of these two laws,

the flesh of the body is kept new, from year to year.

Stop the law of nutrition, and let the law of decay keep on with its action, and the body wastes and death would soon result. Or let the action of the law of decay be suspended, and the body would become full of dead matter, and death would soon result.

The healthy body needs the well balanced action of these two laws, nutrition and decay, and if alcohol destroys the action of either of these two laws, it is not not good for the body.

CHAPTER XX.

The Law as it is in Hoboken.

If any further proof of the insincerity of the lawmakers is needed, it is found in the character of the laws.

These laws are made with such an element of inconsistency and flexibility that a judge in trying a case of violation of the excise laws, may twist and misrule to defeat justice, knowing that his rulings are not subject to appeal to a higher court.

We clip the following from the New York Press, of January 9th, 1908, which is in substance, as follows:

The police of Hoboken, N. J. arrested 150 saloon keepers for failure to have their screens drawn on Sunday. These saloonkeepers were brought before Recorder McGovern, who called upon one saloonkeeper named William J. Heiman, who was defended by Horris L. Allen, counsel for the Hoboken Inn and Tavernkeeper's Association.

The Recorder ruled that the mere proof that the screens were up is insufficient in order to make a case against the defendant.

The complainant must show that the place in question does not come within the exceptions mentioned in the act.

It devolves upon the complainant to to show violation of the act, and this has not been done. The above is the ruling of Recorder McGovern in this case which was dismissed, and so were the 149 others on the same grounds.

It appears that the laws relating to screens do no apply to certain places. The Recorder mentioned the following as exceptions: Inns and Taverns having ten rooms for the accommodation of travelers, regularly incorporated clubs occupying an entire building, recreation grounds and places having bowling alleys.

The procedure in this case shows the inconcistency of the laws.

The law made it the duty of the policeman to arrest the proprietor of a saloon for not having the window screens drawn. It also prevented his entering the saloon to search it without a warrant, but according to the Recorder the policeman must count the rooms without seeing them and to tell what the rooms were used for without knowing. The policeman was in no sense a complainant. but a witness that the sereens were not as the law required and to make the arrest, and there his duty ended. The Recorder's ruling made the law of no effect

Policemen are not supposed to know whether these saloonkeepers were exceptions to the laws or not;

if they were exempt from the law, there was a record of the fact to which the Recorder could have referred: or if these persons who were arrested were exceptions under any of the terms of the law, it was their right to prove themselves exempt. The Recorder could not regard the policeman as the complinant and at the same time make it his duty to defend the defendant.

There were one hundred and fifty accused saloonmen, one recorder and one attorney, the counsel for the Inn and Tavernkeepers Association; and the men higher up, what could the poor Recorder do? If he had done otherwise, it would have caused his political death.

If the Legislature makes laws to prevent policemen going into houses without a warrant. and at the same time compel him to count the number of rooms in a house without entering it and compel him to make arrests, and then compel him to defend the party arrested, then we must conclude that the majority of the members of the Legislature intentionally make laws that are unenforceable. We cannot accuse the lawmakers of ignorance for the laws they make are so cunningly favorable to the brewers.

CHAPTER XXI.

The Canteen.

From The New York Tribune of December 4th 1912, we quote a part of General Wood's Annual report as follows: "The great majority of officers of the army are of the opinion that the re-establishment of the canteen, under proper supervision to improve the health, discipline and efficiency of the service, through dismissing intemperanee, and immorality, I concur in this opinion."

At first sight it would papear that G neral Wood was in favor of the canteen as a desirable thing in the army, and beneficial to the health of the soldiers; but this is not his sentiment. He feels that the free indulgence in the use of liquors causes these evils, and that the canteen if properly supervised, would, to some extent better the conditions; that is, he chooses he less of the two evils. No doubt, he is right in a sense; the evils would be reduced in proportion to the limitation of its use.

General Wood is interested in maintaing an army in such condition as will enable it to defend the country

from the attacks of foreign foes, and while the Government is maintaining, at a great expense, a large army, building and equipping forts and providing rations, clothing and pay for service; at the same time the states and territories where these armies are located establish saloons and license men to sell rum and beer to the soldiers to destroy their efficiency. The civil institutions of the country destroying the military defences.

Some fortifications, built where springs of water are depended upon for the supply of water for drinking and cooking, the springs are covered over with stone or cement work, to prevent the enemy poisoning the water, and the water is brought through under-ground pipes, into the fortification. We have here a condition that make more danger from our friends than from our enimies; for the danger of being poisened by the enemy is very remote while the saloon is sure to poison and this condition, with its evils is established by law and a certain percentage of the money paid by the soldier for the alcohol he drinks, helps to pay the soldier's wages.

General Wood is interested in the welfare of his soldiers and their efficiency, but has no power in the matter outside of the army, and has no authority to interfere with the saloon, so he must do the next best thing, which, to his way of thinking, is the canteen with proper supervision.

The business men of the country are dismissing from their employ those who hold important positions if they are in the habit of drinking, as they are not considered safe for the business, but General Wood would introduce drunkeness into the army, to a certain degree.

A drunken soldiers may be brave, but reckless, and he may bring disaster to himself and to the company to which he belongs. The Government, beause of Gen. Wood's recommend, may restore the canteen, and it may have the much desired effect; but a better way would be to abolish the saloons. The canteen under proper supervision might improve the health and morals of the soldiers, but the practice of moderate drinking would cultivate an appetite for strong drink, and when the soldiers have served their term of enlistment, and all restraint is removed, they will indulge their appetites and spend the remainder of their days in "intemperance and immorality," as General Wood says.

It is right that these young soldiers, after having served their conutry for a number of years, should return to civil life with honors due defenders of their country; and that they should be able to take up their civil pursuits, with uncorrupted appetites and uncorruped morals.

It would be a shame that these soldiers who had been invincible before the foreign foe, should be conquered by the saloons, the foe of mankind.

General Wood's request for the re-establishment of the canteen, is that the saloons destroy the health, discipline and efficiency of the soldiers, and thus weaken the defences of the country. What is the sense of making and manning fortifications to resist a foreign foe, and let in a deadlier foe in form of intoxicating drinks to attack the men of the fort?

A man who had been a hard drinker for many years was, by some means. appointed constable of a town in New Jersey. A year after his appointment, he was invited by a friend whom the constable had not seen for a number of years, to take a drink. The constable refused to drink, and turning back his coat displayed a constable's badge, and said to his friend "do you see that? When I put that badge there and put a pistol in my pocket, I swore that as long as that badge is there I would not drink a drop of alcohol," "A badge on my vest, a gun in my pocket and alcohol in my stomach, make a dangerous combination." This man was not educated, but he had wisdom that he had gained by experience. There may come a time when Gen. Wood will find that guns in the hands of thousands of intoxicated soldiers will prove a dangerous combination.

The Parcel Post.

The Parcel Post system was inaugurated for the purpose of making exchange of commodities in order to reduce the cost of living. Merchandise, clothing, food &c. subject to limitation of weight, and safety to other matter in the mail, are admissible.

Post Master General Hitchcock has excluded spirituous, vinous, malted and fermented and other intoxicating liquors of any kind, and has classified these articles with poisons, and has experssed his sentiments as to these articles being food or necessities of life, this he could do acting in his department of state.

General Wood and Postmaster Hitchcock, both occupying high positions, have expressed their sentiments on the drink question, and each has done what he could in his respective department to limit the evils of intemperance.

The recent gathering of soldiers at Gettysberg, where the greatest battle of modern times was fought fifty years ago, after enduring the fatigue of a long journey from different parts of the country, endured the discomforts of the camp for a number of days, in extremely hot weather, without the use of alcoholic drinks.

This should rebuke the clamor of young men of the army, for alcoholic drinks.

These same veterans who met at gettysberg, fifty years ago and fought the greatest battle of a five years' war without the aid of alcohol, and the young men of to-day either in or out of the army, should be ashamed to confess that alcoholic drinks are necessary to complete the physical manhood that they were created with.

General wood, in his request to restore the canteen to the army had a purpose of reducing the evils of the drink habits of his soldiers. His hope was that the canteen, under supervision would be better than the free unrestrained use of alcoholic drinks.

He makes it plain that the use of alcoholic drinks destroys the health and efficiency of the soldiers, and makes them immoral

No doubt this is true of every soldier who drinks; and if true of soldiers, it is also true of every person who drinks, in the army or out of it, and every person who drinks is to a degree, injuring his health, and destroying his efficieney, not only as a soldier, but as a perfect man in any other occupation or calling.

Life Insuranee companies whose business is based on the condition of health and expectation of life, regard the drinker as an undesirable risk. Railroad managers have observed the same effects of alcoholic drinks that General Wood has, and thousands have been dismissed because alcoholic drinks have made them ineffieient

and soon a large portion of our young men will be unable to find positions to earn their living, and this drinking habit with which General Wood connects immorality and loss of health, will produce a condition when the young men will not be able to support themselves or to take the responsibility of a family upon themselves, and they will be in such a state of want and incapacity, that their necessities in connection with their tainted morals will cause them to satisfy their wants in dishonest ways, and they will be troublesome to the country.

If it is true that drinking habits destroy the the efficiency of young men in the army, it follows that the same cause will produce the same effect upon those who are not in the army, and the consequence will be, when the country needs efficient men to defend it against a foreign foe, it will discover the mistake of allowing saloons, which cause inefficiency, to exist.

General Wood speaks as though he referred to the soldiers of the ranks and file, but history, written and unwritten, records the fact that many commands given by officers while under the influence of alcoholic drinks, have caused great disaster and there is as much danger from this portion of the army as there is from the rank and file.

It is very plainly to be seen that every saloon in the United States, and there are thousands of them, is an

institution to destroy the morals, the health and the efficiency of the young men upon whom the country depends for its defence and a judge in every county of the license-granting states is busy establishing these institutions.

Granting a license in a small village seems to be a small local affair, but every county has its agents. The brewers have general agents with the title of Judge, to appoint sub-agents, with the title of saloonist; so that the whole country is covered with saloons, and the matter becomes of national importance; and the whole nation must suffer for the acts of local judges. The power of the judge comes from the lawmakers and the Governor of the state. So we see the lawmakers and the governors of all the license-granting states are working against the Country. We are sorry to say that a large portion of government officers are with the state officials.

We know that the states, and the general Government and hundreds of thousands of citizens are injured: who are benefited beside the brewers ? Let him who knows, answer.

CHAPTER XXII.

The Political Vintage.

Following the trend of events, for the last few weeks, we find great activity of interested persons throughout the country, in the question of temperance, either for or against it.

The Legislature of New York has been considering a proposition to make an amendment to the law, to permit the establishing of a saloon within two hundred feet of a private school, provided the proprietor of the school shall give his consent: See Daily Tribune of Feb. 28, 1913.

This proposition was favorably passed upon by the Assembly. The Senate and the Governor only, stand between the Assembly and the enactment of the proposed amendment. At the present writing, there is no conjecture of what the outcome will be; undoubtedly the members of the Senate will be subject to the same influences as the members of the Assembly were, but it is hoped that they msy be able to rssist.

It is evident that the members of the Assembly did not consider the sentiment of the state, and they cannot fall back on the usual defence, "popular sentiment demanded it."

No more than one out of ten thousands could be benefiited by the enactment of such a law, and not one of a thousand knows of the effort to pass it.

So very few there are who could be benefited by it, that it would seem to be a special law for a special individual, covered up by a pretense of a public benefit.

The assembly at Albany has worked in the interest of the rumsellers.

The lawmaker using his position and delegated power, to make special laws to enable some man who has his eye upon a favorable site for a saloon, too near a school house to be allowed under the terms of the present law.

Noble Statesmen!

There must be other matters which should engage the mind of the noble lawmakers that would enable them to make a better showing of statesmanship, than by trying to increase the number of available sites for saloons.

If our Country ever loses its standing among the nations of the earth, it will be because of the lawmakers and rulers of the present day. We sometimes deplore the tendency of the youth of the present generation and predict evil when the youth of to-day become the rulers of the future, but whatever they may do will be the natural result of what the rulers of to-day are doing.

At all times, men "higher up" make the under-world,

If it were not for the men "higher up" there would not be so many in the "under world." The individuals of the under word are the tools of the men higher up, and the men higher up have made their own tools.

Shakespeare's scene of King John and Hubert, in the case of young Arthur, shows the relation of the upper and the lower world; in which case, Hubert shows himself the better of the two.

The liquor question has also been under consideration by the U. S. Congress and the President. The result of their consideration is, in some respects, favorable to the temperance cause. The bill preventing the shipment of liquors into prohibition states passed both houses, which fact gives encouragement to the advocates of temperance. No doubt that the President was sincere in his reasons for vetoing the bill, yet it is to be regreted.

We do not feel justified in commenting upon the constitutional grounds of the veto: but it appears to us that in as much as Congress has constitutional right to prevent the distribution of liquors through the mails and the right to regulate the shipment of explosives by carrying companies, it has the right to regulatd the delivery of liquors into the states that have enacted prohibition laws.

If the constitution of the United States permits individuals or carrying companies to interfere with the

enforcement of consitutional laws of the state and thus nullify the laws of the state, then there is need of an amendment of the constitution of the United States.

It is difficult for a layman to understand how the general government can make and enforce laws regulating Inter-state Commerce, if the president's reasons for vetoing the bill referred to, are valid.

Unless the individual prohibition state through which carriers pass has a right of its own, to enforce its own laws and regulations as against such carriers, and if the Constitution of The United States is powerless to help the the individual state, then the state is at the mercy of any individual outside of the state, to such an extent that it cannot enforce its own laws within its own territory.

If this principle is correct it must apply to every article of commerce, or to any other matter. The state could not quarantine against the importation of disease or decayed fruits or infected cattle. The way it looks to us, the reasons given for the veto are not valid, provided the state has a constitutional right to pass prohibitson laws.

We are not qualified to express an opinion as to the constitutionality of the law, but simply suggest these difficulties for the constitutional expert.

For the last few weeks, high officials have shown

considerable interest in the liquor business. Mayors of large cities like New York and Chicago have been making great efforts to give the dealers in liquors, more liberty and less liability in their business.

Changes of laws have been suggested all to the advantage of the sellers of beer. In Chicago saloon closing-time was changed from one A. M. to two o'clock on New Year's, so as to give the saloonists a chance to clean out the pockets of his customers, and to start the New Year as he wished it to run. Everything has been done that could be done, to promote the interests of the liquor dealers.

After a man has been elected to a position of power, the people who elected him have no influence with the officer elected. The officer then comes under the influence of certain classes of men of whom he hopes to receive favors and forgets those who have favored him.

The voter has no money interest in the the election of a man, but there are classes of men, and kinds of business that need certain laws, and they find a way to get what they want even though the ordinary voter suffers in consequence.

We know that the brewers are willing to spend money to promote their business, and that they keep a legislative account, and we reason that they would not keep an account of legislative expense that did not have a

credit side as well as a debit side. We know that the liquor men are well satisfied with the situation, and that they consider themselves well cared for by the lawmakers. The brewers and distillers have associations by which means they keep in touch with each other, and with individual dealers throughout the land, so that they can act in harmony with the business, and can all act under the direction of the heads of the business, as to the most desirable candidate of any party that will pledge to support the liquor interests. If any evidence of the above statement is needed, that lawmakers and the office-seekers favor the liquor interests, it will be found in a quotation from the New York Tribune of March 28, 1913, the sub-head of a paragraph which reads as follows: "Wine growers rejoice." "News of the coming president's liberal views cheer all at the the annual dinner of the American Wine-growers Association at the Waldorf." Dudley Field Malone made a speech on the subject: The Political Vintage, during which he told of his experience campaigning with Prof. Wilson."

"It was in Milwaukie" he said, that I first heard the rumor that Gov. Wilson was a prohibitionist. "I happened to know that at that moment the Governor was sitting in Bapst's hostlery drinking a "Scotch." "I went and asked him if he was a prohibitionist." "He replied

that he had never answerd that question before as he was busy with more important things; but he said then, that to his mind, "prohibition had no part in politics, and wont have in mine; it belongs to economic and social questions." "Some prohibitionists drink; let us quit hypocrisy and fake reform and let every man live according to his own good judgment."

The article from which the above is quoted further says "all of which was particularly interesting to the wine-growers who asked Mr. Malone to speak so that they might get some line on legislation concerning their own cherished business"

Thus we see that before Prof. Wilson was elected president, the liquor dealers had "a line on his policy."

How many votes did this line of policy gain for for Mr. Wilson?

Mr Wilson was too busy to answer the the question whether he was a prohibitionist or not, when the question was put to him in New Jersey, but it took only a few minute to answer it in Milwaukee, the great beer manufacturing centre. The question was of great importance at this place. When the same question was asked by the New Jersey Anti-Saloon League, he was too busy to answer except to say that the liquor question was a religious and moral question and not a matter of politics; in Milwaukee it was a social and economic

question. He eliminates from his line of policy all social, moral, economic and religious matters.

It might not be detrimental to his success as an ambitious man, independent of his political aspirations, to consider these thing. We would call attention to Mr. Malone's subject: "The Political Vintage."

This suggests that Wine growers have, of late, reaped a rich harvest of political influence, and, by the use of Prof. Wilon's name, and his assurances that he is not a prohibitionist, suggest that Prof. Wilson was considered the prize fruit of the Vintage.

A well conducted vinyard requires care and cultivation, and we infer the politicians have been cultivated.

The wine-growers and Mr. Malone rejoiced that they had gained so much political advantage, knowing that the prosperity of their business depends upon the action and influence of the politicians and lawmakers.

Political platforms usually detail the desirable policies of the party, but the liquor dealers dare not make their platform, but they must know how all candidates stand. A sly wink from a crafty candidate, means that their business is safe. "A wink is a bid," and the voter is sold. If this is not treachery, what is it? This matter is left out of the platform intentionally; and the candidate acts for the voter because it was not in the plat-

form. If this is not trickery, what is it?

We all know that politicians can do nothing to help the liquor men except by using influence with lawmakers, for laws favorable to the liquor interests. The voters are sold by the politicians.

When Mr. Wilson answered Mr. Malone's question as to his being in favor of prohibition or not, he was a candidate for the Presidency. He was in a beer manufacturing city, and it would have been a serious matter to proclaim himself a prohibitionist, so he makes his position clear by pronouncing prohibitionists hypocrites and fakes, and advised every one to live according to his own good judgment. Mr. Wilson unnecessarily, and we think, unwisely, outlined his policy at this time and at this place where his views would be of greatest advatage to him, and we question his judgment in denouncing many great and good men and women, as hypocrites and fakes.

Had he been a tactful politician, he would have made friends of the beer dealers, and still retained his friendship with the prohibitionists.

He has gained the gratitude, if not the respect of those whom he favored, and has lost the good will of those whom he insulted.

Mr. Wilson did not think, when he made known his policy to the people of Milwaukee, before his election,

that the echo would be heard all over the United States.

It would have been better if the prohibitionists had not heard the echo; it would have made them feel better if they had not heard of his contempt.

The liquor dealers were so jubilant that they could not refrain from shouting over Mr. Wilson's line of policy, and his taunt at the prohibitionists; and Mr. Wilson has unwisely placed himself on the side of the liquor men whose business is a curse to mankind. In duty to ourselves and to the cause of temperance we are obliged to regard him as an adversary.

And it is our duty to remind the advocates of temperance that we cannot expect very much help from the President elect. There is not a saloon in the land that has not heard or soon will hear of Mr. Wilson's attitude toward them and toward prohibitionists.

Why do the liquor men shout so lustily over Mr. Wilson's words?

Because he is politically, a strong man, and a leader of a strong party and will occupy a position where he can do much to help the liquor men, or to help the prohibitionists, and he has chosen to snub the prohibitionists.

For the same reason that the liquor men have, to rejoice, we feel it our duty to give so much attention to this subject.

The prohibitionists have one strong hope; "The victory is not always to the strong, nor the race to the swift."

Samson was a strong man and he pulled down a house, but he was killed by its fall. Sometimes men's very strength causes their own downfall.

In the article referred to it says that Dr. F. C. Howe, director of the People's Institute, in a way that was pleasing to the wine-growers, having as his subject, 'Law-made Morality.' "Speaking of the manner of morals in general, he said, that in New York the trouble was not with the Chief Executive, nor with the ten thousand policemen, and not with the American people, but with those who try to make all good according to lines a few people inist upon."

The report says that he characterized the excise laws as hypocritical, and advocated greater frankness and liberality in liquor statutes. We do not know what the above means, unless it means that there should be more liquor sold, and that the only bad people in New York, are those who try to good. The Doctor declared that in Europe there was less restriction and no drunkenness. The Doctor does not attempt to show how more liquor would cause less drunkenness.

Doctor Howe's statement does not agree with the statement made by others who are much better posted as to drunkenness in Europe.

We quote from a report of the Minister of the Interior of European Russia, which is as follows: "More than twelve thouand fires have occurred throughout European Russia this year. The chief cause of the epidemic is carelessness in handling fire which is connected with the great increase in drunkenness." Either the Minister is wrong or the Doctor was wrong, we think the Minister is best informed. We attach no importance to such statements as made by Dr. Howe, but when these statements are made in a convention of liquor dealers who absorb the statement as truth, and use the same to strengthen their position, we are obliged to give some attention to it. In fact we have very little else but unauthenticated statements to reply to.

The Court of Pardons in New Jersey consists of the Governor, the Chancellor and six lay judges of the Court of appeals, which met at Trenton, on December 23, 1912, at which session Goveror Wilson presided. Fify-six persons were pardoned; and two murderers condemned to the electric chair, had their sentences commuted to long terms of imprisonment.

These two men, while intoxicated, shot and killed a citizen. One of these men was twenty and the other was twenty-one years of age. Young, ripe fruit of the saloon, developed into murderers before reaching manhood, "living according to his own good judgment," as

Prof. Wilson advised all men to do, but the trouble is that the saloon prevents the developement of good judgment while in their "teens."

The lawmakers who enact the laws to licenses saloons, and the governor who signs the the laws, under a pretense of regulating the sale of intoxicating liquors, especially to minors, have done their work so well that school boys may drink and become murderers before they reach manhood. Hypocrisy is a pretense to be what one is not, or to do what one does not do. There can be no better illustration of the word than is found in the pretense, and the real action of the lawmakers: and there can be no better illustration of "fake reform" that Mr. Wilson speaks of, than the liquor laws.

The two murderers referred to would not have committed murder if they had not been intoxicated; and they would not have been intoxicated if the saloons had not sold them intoxitating drinks; and the saloons would not have sold them intoxicating drink if the lawmakers and the governor had not licensed them to do it.

God created man and breathed the breath of life into his nostrils, and man became a living soul. Not comparing either of these parties with the Creator, but to the life-giving power: the lawmakers made the laws, and the Governor breathed the breath of life, into them, and they became living laws. Who is to blame?

If the Governor had not signed the enactment, it could only become a law by a two-thirds vote over the Governor's veto. The various agencies in this case, are the Governor, the lawmakers, the saloons and the intoxicating liquors; all acting on innocent youth: the result, murder. Who is to blame?

The natural effect of these agencies: innocent boys made murderers, and an innocent man killed: two of New Jersey's boys confined in prison for many years at the expense of the State. The lawmakers are responsible.

At the same session of the Court of Pardons, another man, sentenced to die for killing his common-law wife, was refused pardon.

The logical inference is, that it is less criminal to commit murder while under the influence of liquor than to commit murder under the influence or excitement of any other passion. Murder is one of the criminal fruits of the license system, and no doubt the Governor who was partially responsible for the existence of the saloon, and was the presiding officer of the Court, had a sub-consciousness that these two boys were not alone responsible for the crime committed while intoxicated. We must again call on Governor Wilson to testify against himself. In his talk to the legislators he said "If we may speak plainly we are much too free with grants

and charters to corporations in New Jersey. A corporation exists not by natural right, but by license of law, and the law, if you look at the matter in good conscience, is responsible for what it creates."

Any man who does not know that intoxication incites to murder, is too simple to occupy a high position in state affairs, and any man occupying a high position, and knowing that intoxication causes murder and other crimes, and makes or sign a law permitting and causing intoxication, is not entirely innocent.

We cannot get away from cause and effect. Every effect has its cause and the same cause will always produce the same effeet.

During the Presidential campaign of 1912, when Mr. Wilson was a candidate for the presidency, in answer to a question in regard to his standing on temperance and the saloon system, he evasively answered that the matter was a question of morals and religion and had no part in politics. In one sense politicians have no part in moral and religious matters, which accounts for many things they do. The fact remains that licenses and saloons are matters of sufficient political nature to justify the lawmakers in making laws to establish saloons and to license rumsellers

It is simple nonsense to deny that any matter that a subject to legislation, is a political matter.

The abolition of saloons and licenses formed the chief plank in the Prohibition platform, and was regarded by the state and other political parties, as a party.

It is true there was no issue between the Republicans and the Democrats, on this question, but parties join issue on such matters as they disagree on; but on the liquor business, these two parties agree.

Mr. Wilson must see that by making it the duty of the Church to fight the saloons, he gives the saloons a bad reputation. If he thinks that the destruction of the liquor business is work for the Church, he certainly ought to be interested as a church member.

If the evils of the saloon business are to be overcome by christian and church workers, it certainly seems a little out of harmony for the lawmakers to make work for the church. Mr. Wilsons's sentiments, so emphatically expressed assured the brewers and liquor dealers that he would do no harm to their business, and by this assurance he gained many votes and possibly, his election.

We give one more illustration to show the evasiveness of politicians who are seeking office; and to show sample of the fruit of the "Political Vintage."

On October 22. while Mr. Sulzer, the candidate for Governor of the State of New York, was addressing a meeting of farmers at Watertown, was asked by a lady,

On October 22, while Mr. Sulzer, the candidate for Governor for the state of New York, was addressing a meeting of farmers at Watertown, New York, he was asked by a lady having the courage ot her convictions, how he stood on the state being "half drunk and half sober." Mr. Sulzer asked the lady to repeat the question, in order to give him time to think. Mr. Sulzer knew very well that the lady wished to know how he stood on the saloon question; but not wishing to commit himself on that question for fear he would lose votes of the liquor men, if his reply was unfavorable to their business, or the votes of temperance people if his reply was favorable to the saloons; replied to the question asked by the lady, insultingly evasive. He said "I am intensly in favor of liberty."

The question asked related to the establishment of saloons which is not a question of liberty.

Mr. Sulzer also knew that there never was a question as to any man's liberty to drink if he wanted to.

Mr. Sulzer publicly insulted the lady by anwering a question she had too much sense to ask; and put up a shout for liberty, so dear to every American, and thus, at the expense of the lady, impress upon his hearers, his own patriotism.

Mr. Sulzer knew very well what the lady meant by her question, and he also knew what the effect of

an honest reply would have on the number of votes cast.

David B. Hill, once governor of the state of New York, was honest when he said he would rather have the support of the saloons than the support of the churches.

I imagine Mr. Hill did not mean to express a preference for saloons as against the church; but that the saloonists would all vote for their own interests, while church people would not.

Church membership embraces representatives of all political faiths, and, to their shame be it said, when it comes to election; party affiliation is stronger than the ties that bind them to the Church.

They reason that there is only one election day in the year and three hundred and sixty-four days to pray for the good of the country. They forget that those who make our laws and guide the destiny of our country are chosen by our vote, and that election day is the only day of the year we have to answer our own prayers.

I have great faith in prayer; but we are taught that we are to show our faith by our works.

When Jesus taught his disciples to pray "give us this day our daily bread" He did not mean to encourage idleness or that we should fold our arms and open our mouths to be fed with bread. We should be willing to answer our own prayers when we have an opportunity.

the farmer ought to pray, at least a season in advance; in seed time pray for his daily bread, and go out and plant his seed and in due time he would be fed. But if he prays for bread and does nothing to earn it, he is a tramp who begs for what he might earn by his labor, and is imposing on the goodness the Father. So when a Christian prays "Thy Kingdom come," for three hundred and sixty four days, ought to go out on election day and vote for such men and such measures as will advance God's Kingdom on earth, or he ought to stop praying.

His action on this one day is a test of the sincerity of his prayers.

John Franklin Fort, former governor of New Jersey, in addressing the Y. M. C. A. of Newark, New Jersey, on the occasion of the twenty seventh anniverary of that association, warned the Churches that if they would protect the youths, they must keep them out of the saloons which throw their doors open every day and much of the night as a meeting place for young and old men.

Governor Fort condemns the saloon as an institution that corrupts youth; and according to the principle of liability as given to the Legislature by Governor Wilson, the "lawmakers are responsible for what they create and for what they ought to abolish."

There is not a doubt that the saloons are evils and it is certain that they are established by the lawmakers.

Governor Wilson in his reply to Mr. Burke's question as to Mr. Wilson's position on the saloon business said it was a moral and religious matter, and here we find a very peculiar state of affairs: The saloons established by the state are of such deadly peril to youth, that the Church must rescue them from the state.

If the Devil had brought this curse upon us we would detest him more than we now do, if possible, but this is the work of the lawmakers. It would be better if the Devil was the author of the curse for in that case the lawmakers could join with the Church in the fight agains the saloon. The saloon business is in line with the Devil's business; and logically, the Devil and the lawmakers are allies fiighting agains right.

Instead of the state protecting the boys of the state from temptation, it is placing temptations on every spot where a saloon can be made to prosper, and a man who is wicked enough, can be found to run it. We question the morality of a man who is willing to engage in a business that destroys the morals of their patrons, and shuts their souls out of Heaven.

CHAPTER XXIII.

The Mayor of New York City.

We quote from The Tribune of March 4th, 1913, the following: "Mayor Gaynor attended a Fresh-water dinner last night, given by the Young Men's Club of Sommerville Methodist Church, of Brooklyn at the Hotel Mohawk, in the Borough.

He informed his audience that he had done something in the city that had never been done before, and that was to close all the bar-rooms on Sunday.

He offered a prize to any one finding for him a a bar-room open on any of the three coming Sundays.

He also said he would bestow a prize on the lucky mortal who saw any one drinking in the bar-rooms on those days.

The Mayor further said "New York City was the greatest foreign city in the world and the population was made up of all kinds of people who had to be governed accordingly. Now, if the Methodists, he told his hearers, could get them to spend Sundays on the benches of the churches, that was perfectly satisfactory to him: but if they told him he ought to drive them there with a policeman's club, he begged to tell them he ought not.

Mr. Gaynor further said "you can't teach religion or morality by force, you must do it by persuasion, and that will take a long time. You can't do it all, you will have to leave some of it for your childreu so they will not be lonesome for something to do." The Mayor asks: Can you stop a man from drinking on Sundays if he wants to? "You may by getting at his heart and making him love water more than beer, but you can't do it by force." The Mayor continues: "In no nation on the continent of Europe did they ever hear of such a thing as not drinking on Sunday, yet they go to church a lot more than they do here in Brooklyn. No such law was ever passed in the world until it was passed over here, except in England, Scotland and Ireland the law closes the bar during church hours; but over here we have to keep our saloons closed all day Sunday. But that same law permits us to join the Union League club, and there we can swig all day. I don't see why we who can afford to join the club should swig grog on Sunday any more than the man who has to buy his at the saloon." The Mayor said much more, touching upon other matters, but nothing more that we care to quote.

We would, however, note that the remainder of his remarks were more interesting to ministers of the Gospel, and editors of newspapers who had expressed sentiments not favorable to to the mayor.

He failed to say one unkind word against the beer business or againt any one connected with it.

Those of my readers who have had experience in the use of tools, know how hard it is to bore holes with an auger, in a piece of rotten wood. The difficulty is, there is not solidity enough in the rotten wood for the auger to catch hold of so that the bit may be drawn in.

This is the case with the Mayor's speech, there is not reason or argumeut or consistency enough to apply commonsense argument to it.

But, as the Mayor has used the dignity of his office, and the influence of his high standing as a lawyer and Judge, to strengthen the stronghold of our adversaries, it becomes our duty to give attention to his words.

We are surprised that the Mayor should be guilty of such bad taste as to make such an appeal for the open saloon, on Sundays, at a Fresh water dinner, given by the Young Men's Club of the Methodist Church.

The arguments presented by the advocates of liquor, are of the weakest kind, for the reason that there are no strong arguments that can be given. The lawmakers themselves can give no stronger argument.

The Mayor says you may by getting at the heart and making him love water better than beer, prevent a man from drinking beer, but you cannot do it by force. In the next breath he says he stopped the sale of drinks in

every bar-room in New York, and offered a reward to one showing him an opon bar-room in the next three weeks, on Sunday. Did the Mayor touch the hearts of the drinkers? Did he make them love water better than beer? If he did stop drinking on two Sundays, and will do it for three Sundays more he will do it by force.

If he does it for five Sundays he can do it for five more, by using the same mean.

In boasting of his achievements, he acknowledges his ability, therefore, his responsibility, and the people of New York should look to him to continue the exercise of his power to keep the saloons closed every Sunday.

Mr. Gaynor says that in Europe, the saloons are open all day on Sunday; and that the percentage of Church attendance is much higher than it is in this Country. The inference is that the saloon open on Sunday promotes Cbristianity and increases Church attendance. In most Countries of Europe, the church requires its members to attend church punctually, but at the same time allows greater liberty to its members after services. But this, if true, is no argument in favor of saloons unless it can be shown that the people of those countries are superior to the people of our own country, and that the Sunday saloon is the cause of that superiority. I have no doubt that a saloon in the church vestibule would increase the attendance.

It is the nature of sinners to keep away from Church where their sins are rebuked, but not rebuked, they would be very comfortable in church.

If the saloons are open all day Sundays the patron of the saloon can well spare a few minutes between drinks to attend Church. I suppose that the Church might be so changed in its doctrines, and requirements, that the Devil might become a consistent member; but if the Church be transformed to conform to the bar-room, how much better would the Church be than the bar-room? The Mayor says that we must convert a man and make him like water better than beer. Water quenches thirst, but beer creates thirst. Mr. Gaynor knows that his proposition is nonsensical.

Does Mr. Gaynor think that to stop graft he must first convert the grafter and make him love honesty better than money ?

If the Mayor thinks that, he should have been out with his missionaries, preaching to grafters to convert them. District attorney Whitman has found the proper way to abolish graft without converting the hearts of the grafters. The Mayor says that when he became Mayor the saloons were paying graft to the amount of two hundred fifty millions a year, and that not one dollar is being paid to day. This condition has been brought about by Mr. Whitman, without the Mayor's aid.

If the Mayor has done it, he has done it through the silent influences upon the hearts of the grafters, for there has been no effort by force, visible to the naked eye. Let us note right here, that two hundred and fifty millions dollars per year, of graft that the mayor found in the city, is just so much evidence that the saloon is a thing of great evil, for there is no good thing on earth that graft can be levied upon. You may levy graft on crooked, illegal business, but not on honest, upright business.

There are no greater evils, against which the city has to contend, than the evils of the saloon.

Any one who has attended the Police Courts, has noticed the large number of arrests made during the night, charged with being drunk and disorderly: ("D. D.") This is the case in every precinct.

Thousands of others who have not been arrested were drunk and disorderly: and thousands of others were too drunk to be disorderly. All this adds to the expense and the difficulty of governing the city, and adds to the mayor's duties; yet the Mayor would give one more day to the open saloon.

Because there are no more working days in the week, the Mayor would cut off a portion of the Lord's day to enrich the saloonists. He says that the cause of graft was a too rigid enforcement of the laws.

This is the rottenest spot in the wood. If the laws were stricly enforced, there was no illegal selling, then why did any one pay graft? Was it because they were obeying the law? And, if after Mr. Gaynor came into office they were laxly enforced, why was it necessary to pay graft?

We think that the laws were not rigidly enforced, and that graft was paid that they might not be enforced.

Before dismissing this subject we must call Mr. Gaynor's attention to the fact that he and the people who advocate the abolition of the saloon, are not talking on the same subject He is talking about preventing individuals drinking, while we are talking about abolishing the saloon.

We know that so long as the saloons exist, it will be impossible to prevent men from drinking. But we also know that if the saloons were out of existence it would be difficult for the individual to drink.

The saloons that now exist will cease to exist, at the expiration of their licenses, and if no new licenses are granted, and no old one is renewed, the saloons will die a natural death.

A stroke by President Lincoln's pen abolished slavery, that had existed over two hundred year; and immotalized his name. What man, or what body of men will sieze the opportunity to immotalize their names ?

The drinkers and drunkards are not the ones who are clamoring for the saloon; many of them would be glad if the saloons were out of existence, that they might be able to redeem their manhood.

The brewers and the liquor dealers are interested and it is to them that the lawmakers cater.

Mr. Gaynor claims that he stopped graft in New York, and that he closed the saloons on Sundays. We did not know that he had done this, but we believe he can close them if he will, and if he does not close them he will be to blame. A strong man, being right and having authority, can do great things if he has the will.

When the great fire occurred in San Francisco in 1906, all was confusion, and looters took advantage of the situation, and began to help themselves to goods in the streets which were not properly guarded. The following is part of a description of the condition as given by a correspondent, as published in the New York Sun of April 26, 1906: "The sale of sarsaparilla and ginger ale are the only drinks procurable just now in the city, except water. The sale of liquor has been, and now is absolutely suppressed, and the absence of disorder has been marvelous, considering the chaotic conditions."

This report is not made for its bearing on the temperance question, but as a fact worthy of note.

The mayor knew that under such chaotic conditions,

the free use of liquors would add ten-fold to the difficulties and confusion, and having this knowledge, and a strong will to control the situation, cut off, not only the sale, but the use of all liquors.

The use of liquors incites people to evil deeds, and when used in connection with other excitement, it produces in the drinker, a condition that cannot be controlled except by force.

The mayor of San Francisco, suppressed the liquor traffic, not only for two Sundays, as mayor Gaynor said he did in New York, but for several weeks, week days and Sundays. Both of these mayors showed what they could do if inclined to act.

The mayor of San Francisco, followed his own common sense, as is the practice of every mayor and sheriff in cases of riot or other occasions of excitement, and all testify by this act, that liquor is a dangerous element, even when there is no excitement to contend with.

In the case of San Francisco, the saloons were first put out of business; and then it was easy to suppress its use by individuals.

CHAPTER XXIV.

The Dog.

A man had an old dog that would rather stay in the house than to go out door: his master told the dog to go out door, but the dog went under the bed; the master then said "go under the bed then, for I will be obeyed."

The authorities in New York and in many other cities have forbidden the sale of liquors on Sundays, but the saloon men, like the dog, refuse to obey. "Well" say the authorities; "if you will not obey the laws, we will change the law and allow you to sell on Sunday, for we will be obeyed."

The master of the dog will be obeyed, and the ambitious, but weak mayor will be obeyed and both act on the principle that where there is no law there is no transgression.

This principle applies with equal force and propriety, to any vice that can be mentioned. It is the same principle that spoils children, whose parents cannot make them obey; and shows weakness of the ruler.

There are men who could, and would, if in power, enforce every law, or know the reason why.

Laws should be just and strictly enforced.

The proposal to give the liquor dealers more liberty and less liability, is not urged by the those who drink, but by those who sell; and the people demand a reason for giving more liberty.

If the demand were made by those who drink, and if habitual drinkers cannot get along from Saturday night until Monday morning without alcoholic drink, it is high time that the saloons were annihilated, or alcoholic fiends will be as drug fiends.

The principle of changing laws, to suit the pleasure of those who violate them, encourages evilly inclined persons to violate the law for the sake of the change that may be brought about by disobedience, and cultivates a disregard for law and a contempt for lawmakers and executives.

The police calls "stop thief," but the thief does not stop, and the policeman says "do not stop for I will be obeyed." The policeman loses respect for himself, and the thief holds him in contempt. Respect for any law depends upon its justice and the manner in which it is enforced.

Many years ago a teacher took charge of a village school in the state of New York. Four other Principals in three weeks had tried their hands, and were forced to give it up because of their inability to govern the pupils.

In those years, school age was not limited as it now

is, and many who were beyond their "teens" attended the public school. The Delaware and Hudson canal passed through the village, and the older boys worked on the canal in the Summer and attended school in the winter. The schooling on the canal was quite different from the village school, but the boys liked it better.

The new Principal allowed himself one day to become acquainted with the boys, and to size up the situation.

The pupils also made good use of the day to take the Principal's measure. When the second day opened the boys were ready to rebel. The exercise began with a rush of over a dozen of the largest boys, for the Principal. The evercise lasted about sixteen minutes, when the rebels surrendered and the Principal stood on the platform, "monarch of all he surveyed."

Later in the day, an angry parent of one of the boys who had been engaged in the affair, came in the room with a leather whip known as a "blacksnake" and walked up to the platform, swearing, and threatening and when he reached the platform, and looked at the Principal he stood still for a moment, casting his eyes on the principal and viewing him from head to foot, suddenly turned on his heel and swore himself out of the room. Meanwhile the Principal stood with folded arms and made not a move and spoke not a word.

This incident settled the question of authority.

The third day of school opened with the same pupils, and the same Principal. The same pupils, but wonderfully changed to perfect gentlemen. They and the Principal were on the best of terms. The Principal remained in that school for four years, and then went to a better field, much to the regret of his many friends. This little incident is given to show that unenforced laws and weak authority breed contempt, and a just enforcement of just laws, create a respect for law and authority. It also shows how much depends upon the person whose duty it is to enfore the laws. And it further shows that he who is in power and does not command respect by enforcing the laws, is not the right man in the right place.

Mayor Gaynor in one of his speeches expressed the idea that the population of New York city, being cosmopolitan in character, representing all the nations throughout the world, who had lived under different forms of government; and under different religious and social influences, that some modification of the government should be made so that it should, in some degree, conform to the customs of the nations from which these people came.

The village school, say of three hundred pupils, is a community of representatives of a hundred different families, from which these pupils come, and these fam-

ilies are of different nationalities.

The home governments of these families are as different from each other as the national governments of New York's foreign population. Some families have no government and the children are, to an extent, anarchists.

If we regard these several families from which these children come, as foreigners, and the school as the government, the population is as cosmopolitan as New York's population.

The school government cannot take into consideration the peculiarities of the families from which these children come, but it must be a government exactly fitted to the successful school: and, for the very reason that the pupils are subjects of foreign governments, (that is family governments) the rules and regulations should be just, and strictly enforced. It is so with cities whose population is cosmopolitan: The government should be positive and just.

No government can be just, that gives privileges to one man that is refused to another because the one is a saloonist and the other is not.

The privileged few make more trouble than the many who have no privileges.

CHAPTER XXV.

The Sabbath and Man.

A writer who signs himself "Presbyterian" contributes through the New York Tribune of July 17, 1913, the following:

"The Sabbath was made for man, why should he not enioy it ?"

"To the Editor of The New York Tribune:

Sir; Appreciation of the stand taken by Mayor Gaynor in regard to Sunday games and recreation ahould call forth the commendation of every intelligent citizen and suburbanite. The time for Puritanical superstition is past, and the Bible, pure and simple, should be accepted. "The Sabbath was made for man." Why not let him enjoy it as his own conscience approves, after his six days of labor, unless he violates the city's laws? Some day this free country will look back with horror to the "no recreation Sabbath," as it now looks back to the cruelties of witchcraft and other false interpretations of God's loving laws."

Signed:

Milburn, N. J. A Presbyterian.

We give our attention to this contribution for several reasons. The writer has signed "Presbyterian" to give greater importance to his sentiments than his own name would give, and give the impression that it is Presbyterian sentiment that the Sabbath should be used for recreation and not as God commanded "to keep it holy." The writer of the article referred to, says the stand that Mayor Gaynor has taken in regard to Sunday amusement should receive the commendation of every citizen and suburbanite. The Milburn Presbyterian classes God's command "to keep the Sabbath day holy," with witchcraft, forgetting that it was God who gave the command. But he gives mayor Gaynor the credit of discovering God's mistake. I am very sure that "Presbyterian" in his effort to please, has crowded Mayor Gaynor into a position that he would not voluntarily place himself in We do not believe that he classes any of God's commands with superstition and witchcraft; but we do believe that his remarks and the stand he has taken on Sunday amusements and Sunday liquor-selling, influenced "Presbyterian" to express the sentiments he did. and no doubt that Mr. Gaynor's position has had its effect upon hundreds of men who have been wishing that Sunday need not be so strictly observed.

"A drop of ink makes millions think." One should be careful of what one writes.

The subject of Sabbath observance on general principles is not within the scope of this book, but we wish to record ourselves as believing in the commandments as given in the Bible.

It is true that man was not made (for the good of) the Sabbath, and it is true that the Sabbath was made for (the good of) man. We believe that when Jesus said "Man was not made for the Sabbath, but the Sabbath was made for man," He did not change the command "to keep it holy."

Take the Sabbath out of our lives, and we lose all the institutions of the Sabbath, and we will be no better than heathen. If every one keeps the commands of God, I shall feel perfectly safe; and if I keep His commands, no one need be afraid of me. And if we all keep the commands, we will be safe from each other, and we will then know that all of God's commands were made for man's good. Man was not made for the laws of New York, but the laws were made for man.

If we reverse the conditions and let every man do as he may desire, none of us would be safe from the others.

Before changing the meaning or lessening the obligations of His commands, I would advise "Presbyterian" to talk the matter over with God.

If a man works six days in the week, dissipates six nights and desecrates the seventh, he is not doing his best for himself; and he is not apt to do his best at his business the following week.

Sabbath is a good day to become acquainted with God's word, and if we do this it will do us more good than to see a ball game.

We have said more than we intended to say, but we see in the article referred to, and in the stand taken by Mayor Gaynor, an effort to school the public sentiment, step by step, until public sentiment will not oppose the open saloon on Sunday.

CHAPTER XXVI.

Our Republic.

Our Government being a Republic, in which the right of the people to rule themselves has been delegated to representatives, and by this act, the people have made themselves as powerless as the subjects of an Absolute Monarchy.

The self-appointed leaders get together before election, and formulate such policies the as they think can win the eletion, which they call The Platform.

In due time the platform is prsesented and explained and we find it is just what we want, although we do not understand a word of it.

After our representatives are elected they laugh at us and perhaps send us a few garden seeds to keep our favor until the next election.

An Absolute monarch would think too much of his own safety to vex his subjects too much.

When we voted for our candidate we did not think we were voting for the brewers and the saloons.

Our representatives were elected to look after the welfare of all whom they represent, but they have

made and maintained laws that injure every individual of the State except a very few.

We do not consider the drunkards as a part of the active forces against the abolition of the saloon, but as tools in the hands of the brewers and lawmakers.

When men have gone so far in their own destruction, there is nothing that can influence them to vote against the saloon. Nothing can be expected of men who have lost all hope and all desire except to gratify their appetites. The brewers and lawmakers make use of these men who are not actuated by desire for public welfare nor for their own good; and marshal them at the polls where they cast their votes as directed, and these form a sort of balance of power always in the hands of the brewers. And every new drunkard the brewers can make, is another vote for the brewer and the balance of power grows larger each year. The great argument of the brewers for the perpetuation of their business, is that it is so large and so important, that it is depended upon so much by the Government for Revenue, that to destroy the business would cause great financial embarrassment. If this is true, no wonder that the Government should "Foster and enourage the beer business."

Every new saloonist is a new agent for the Government; every drunkard who drinks himself to death, is a true patriot and dies for the good of his country.

The laws have been so loosely made and so feebly enforced, that we hear of violations of licenses every day.

If those whose duty it is to enforce the laws, had force of character and ability enough to prove their fitness for what is required of them, no saloonist would dare violate the law. As it now is, the saloonist feels that the detective is appointed for his protection and his only care is to keep watch of temperance watchers.

If a saloonist knew that for a single offense his license would be cancelled, there would be no violations.

The saloonists believe, as we do, that the Prosecutor's detectives have not the ability, or they have not the desire to detect a violation. Which is it? Whose fault is it?

A saloonist said in my hearing that a Sunday's trade was worth fifty dollars to his business, and if he sold beer for five Sundays, and got arrested and fined two hundred dollars, he was still fifty dollars ahead of the game; and his chances were more than five to one that he would not be arrested.

It stands to reason, that if enough patrons of the saloon to make a profit of fifty dollars in one Sunday, can find their way into the saloon, the Prosecutor's detective chould find his way into the same saloon.

The aptrons find their way into the saloon because they want to; the detective cannot because he will not.

This style of administration of republican government will soon ruin the Nation; and it is already so weak that there is not force enough to protect men from the mob and riot.

Politicians and officials are afraid to suppress violence of certain classes of men, for fear they will lose political support. The worst feature of the condition is the innocence of the people who lull themselve to sleepy indifference to the conditions and allow themselves to be duped. At the rate of progress the people of the United States are making in the direction of greater personal liberty regardless of law or moral obligations; it will require only a single generation before anarchy will prevail.

When a man is elected to the highest office of the Nation, it is his duty to work for the best interests of the entire Country, and not use his official position to strengthen the party that elected him; for it sometimes happens that a person is elected by the minority, and in that case he would not be President of the United States, but the President of a party.

There is no greater subject relating to the welfare of man than the liquor traffic, and nothing is done about it by the government, except consider it as a basis to be reckoned on in adjusting tariff and providing for revenue.

A Government that depends upon a traffic in alcohol,

that "spares not the high nor the lowly, that corrupts all that is brightest and best in manhood, and blasts the fondest hopes of youth;" that Government is supported at the sacrifice of its unfortunate citizens.

The political candidiate who advocates the saloon and who is "unalterably opposed to prohibition," and goes before the public and pleads for the votes of the victims, assuring them with tearful eloquence that if they will only elect him, he will devote himself to their welfare &c.; such a candidate has his own interests at heart more than he has yours. What greater good can be done for man than to abolish the greatest curse of man?

We must not be deceived: the man who will maintain wrong to the people, for his own benefit, will DO wrong for his own benefit. It is human nature and politicians are very much human.

One of the most inexcusable acts of the lawmakers, is the law that places the responsbility of granting licenses, on the Judge. We have been taught to regard a Judge as a dispenser of justice, and that law and equity were personified in him. The duty to grant licenses corrupts his functions as Judge. If a minister of the Gospel should administer the rite of Baptism and then go out and dedicate the opening of a beer saloon, it would be no more incongruons than a Judge acting as a license Commissioner.

The comments of the newspapers on the incident of a Wineless Dinner given by William J. Bryan, Secretary of State, were, as a rule, of a triffling nature, and, while it did not annoy the Secretary in the least, yet these comments showed the sentiment of the newspapers making the comments and gave evidence that nothing can be expected of the newspapers in aid of the temperance cause, until it becomes popular.

Some newspapers seem to have no character of their own; but a character reflected from the popluar side. We notice that the papers that commented unfavorably, publish advertisements of the beer business.

The fact that the Secretary of State had the courage and consistency to act according to his principles, encourages us to believe that there are enough such men in the country to enable us to win in the near future.

A ship may contain hundreds of passengers, all intelligent and of good character, but their safety and lives depend upon one man: the man at the wheel who may steer the ship against an iceberg and cause all on board to perish. Even so the great majority of citizens of the state may be of the highest order, and the few who manage the ship of state steer it to destruction.

Citizens of a state should not be so sure of their safety that they neglect to watch over those whom they have elected to make and enforce the laws. "Eternal vigilance is the price of Liberty."

It requires but a grain of reasoning power to arrive at the conclusion that the use of alcoholic drinks by an individual who continues to drink, will come to ruin, and if the number of drinkers increases, at any ratio, the time will come when the nation will be ruined; the length of time depending upon the ratio of increase.

Wonderful improvements have been made in the last few years. The application of electricity to so many practical purposes has made improvements in machinery.

Chemists have discovered new substances and new uses of known substances; men fly with the birds, in defiance to the laws of gravity; the perfected telescope has extended the vision of man and the actions of men have been reproduced and perpetueted by means of moving pictures. When we see all these we wonder at the great things that have deen done by the present generation. But all of these improvements have been done by the few.

These improvemets have not been made by, but in this generation; by a few individuals who have towered above the ordinary world of men. It is so in the developement and maintainance of government, a few men control the government and shape its policies, and the mass of the people have no voice in the government except to talk and criticise.

"That government is best which is best administered."

CHAPTER XXVII.

The East Side.

Nations that have once been of high standing among the nations of the earth, and have lost their nationality; cannot place the blame upon the lower class of people.

History teaches that the influences that have corrupted these nations, have not been the acts or conduct, or the character of that class called the common people.

The gangs and slums may be corrupt, but they are not the corrupting influences that threaten our country today; but the dishonest and selfish men of high official standing, and those of social standing who wear a robe of respectability to cover corruption. Further, we venture to say that the corrupt principles of men higher up are respensible for a large portion of the corruption in the lower grade of society.

There is no doubt that men of high standing, and apparently respectable, have been responsible for the fall of females of good standing, who have come under the influence of these men, and have been reduced to

a lower level, while the men men themselves, still maintain the appearance of respectability.

If the United States ever loses its rank among the nations, it will not be because of the lower classes, but because of the men who rule.

If our country is ruined, or lowered in its standing because of drunkenness, it will not be so much the fault of the drinkers, or of the beer-sellers, as of the lawmakers. The investigations now being made in the city of New York, reveal an astonishing amount of rascality and corruption that has been covered up by a cloak of respectability.

The East Sidc section of New York is often referred to as the gathering place of the lower class of people.

The residents of this part of the city are disrespectfully spoken of, and considered socially inferior to the residents of other sections; but they have been misrepresented, and they have unjustly suffered by a faulty comparison. They have been judged by outward appearances, nnd not by their character. A majority of these residents have not an abundance of this world's goods, and they are forced to live in cramped quarters, and dress according to their circumstances. The streets are the only places where small dealers can display their goods for sale, and there seems to be a noisy scramble for life.

Considering the high rents charged by landlords; and the poverty of the residents, they do the best they can.

Not-with-standing their disadvantages, the residents maintain personal characters that compare favorably with residents of other sections of the city.

There are some bad and wicked men in the East Side but this class generally clan together, in gangs or clubs, and become the tools of politicians and corrupt officials to do such work as they, the politicians dare not do. This class of gangsters may be wolves, but they dress in wolves' clothing; while those who employ them for dirty work dress in sheep's clothing.

It may be that among these people there are many cases of petty thefts, because of necessity: "necessity knows no law." It is also true that there are many large thefts among other classes of residents who steal, not of necessity, but for greed. We are all creatures of circumstance: we are all born but not burried, and it stands us in hand to be charitable toward each other.

I know enough of human nature, not to trust myself under circumstances of extreme want, without a ray of hope of betterment in the future.

The object of touching upon this subject is to emphasize the fact that however bad any section of the city may be, the saloons make it tenfold worse and furnish club rooms where none but bad men congregate.

The investigations now being made show that "white slavery" and graft are peculiar to those who wear sheep's clothing.

We do not wish to reflect on any section, or on any person or any class of people in the city of New York, for we know that a very great majority of the people in all sections of the city are pure, upright and honest. What we have said is only reflection upon human nature, for we are all creatures of circumstance and all subject to influences.

Grace and soap are necessary to make a man clean; some require more soap than others, but all need grace.

A great number of great and good men have gone wrong because of the rum-shop and the saloon.

All men deplore the horrors of war becaue of the thousands of lives sacrificed. The United States uses its influence, and is generous in financial aid and straining its efforts of diplomacy to put an end to bloody war.

Every christian and every lover of mankind is praying that peace may come and the horrors of war may cease.

A soldier killed in fiighting for his country has glory attached to his name and his friends are honored.

Over one hundred and fiifty-one thousand men die each year victims of the saloon established by government diplomacy.

We should shame ourselves for our inconsistency.

CHAPTER XXVIII.

A Community.

The power of the human mind to reason is limited in its capacity. Some things, which regarded as a whole, are far beyond the reach of reason or comprehension. If we think of the boundlessness of space, we find it beyond our power to comprehend; we can think of it only logically. If we think of it as being limitless, that is all we can do. If space is limited, what is beyond it? It is easier to think of it as being limitless than as being limited, and this is the extent of our ability to reason on the subject.

If we look upwards, we can, by the aid of the telescope, discover some facts not visible to the naked eye; or we may, by the aid of the microscope see some things not within our natural vision.

We may by a chemical process analyze and discover the elements of a body of matter, and draw some conclusions as to the nature of the substance, but in all

of our observations by the telescope or the microscope or by chemistry we must confine our observations to a small specimen portion, and we safely conclude that what we find true of the sample portion of the body, is true of the whole body under consideration.

If we study the texture and function of the skin, it is not necessary to take the whole covering of the body, but a small portion of it, and what we find true of it, is true of the whole. If we wish to analyze the character of a nation, it is not necessary to consider the whole nation, but we may take a single community, and what we find true of a community is true of a nation composed of like communities.

We can very easily determine the effects of habits, thoughts and practices of the individual on the character of the community, and thus determine the effects on the nation, or aggregation of like communities.

For our purpose, let us assume a community of one thousand persons, consisting of men, women and children in the usual proportion, and let all be of the average intelligence, and all of good moral character.

Isolate this community so that it has no connection with any other community, and is not subject to any other authority; then let the people select certain persons in whom they have cofidence, and who, they think will look after the welfare of all, without partiality, to

any. Let lawmakers be elected, and such executives and subordinates as may be necessary, whose duty shall be to make such laws and perform such other duties as the welfare of all may require, with equality and fair to all. Now if some one of the community discovers a poisonous plant, and finds that a drink prepared from it, when taken into the system, produces intoxication, and some one of the community learns that the effects of this drink upon the system were such that the drinker would acquire an appetite that would increase day by day until the drinker would sacrifice everything to satisfy his appetite. Then suppose that some one should ask for and receive a permit from the chief executive or of the lawmakers, to sell this poisonous drink to members of the community, and by reason of that permit, a very large portion of the community would become drunkards and neglect their families, impoverish their children, and commit crimes, and fasten disease on the unborn child; and prove a curse to the community: Suppose all these evils should come upon this model community in the manner set forth; what would you say of the lawmakers? We wait for your answer.

CHAPTER XXIX.

Stumbling Blocks.

There is a class of men who are upright in their conduct and who deplore the evils of the saloon, and who only once in a while, say once in six months, on occasions of illness when the feel that a small glass of something in the line of alcoholic drink would do them good, and for the sake of saving to themselves the privilege of two drinks a year as a medicine only, they are not opposed to the saloon; and they argue to themselves and to others that if all men would use the saloon as they do, there would be no harm in the saloon; and those who misuse the saloon are very weak or very foolish, and it is their own fault. This seems plausible and forcible, but it is not sound argument. If it be true that none but the weak and foolish get drunk, there are hundreds of thousands of habitual drunkards in the United States, and according to this argument there must be hundreds of thousands of weak and foolish men.

We know that the saloons could not exist on the patronage of those who drink only two or three times a year, therefore the saloons must flourish on the patronage of the weak and foolish. Is it a wise policy to establish saloons to supply the wants of hundreds of thousands of weak and foolish, and make drunkards of them? The weak and the foolish are not desirable citizens at best, but to make drunkards of them, adds tenfold to their misfortune, and to the state's shame.

No, Mr. Smartman, there are many smart men who patronize the saloon and become foolish drunkards.

One is foolish to form the habit, but the smart man who is so sure of his strength to stop drinking when he reaches the point where he thinks it necessary to stop, is not safe. While he is boasting of his smartness and ability to stop, the enemy that he has taken into his stomach is at work, forging habit's strong chain.

The man who thinks he can drink alcohol or let it alone, will drink as long as he thinks so; and when he begins to feel that he cannot stop; he cannot.

A really smart man ought to be wise enough to let poisonous drinks alone and not take it into his stomach, the only place where the enemy can get the advantage.

The strongest minded man is just as apt to become a drunkard, as the weakest minded man if they both drink.

There is a general mis.use of the word "will;" and we

are inclined to think of it affirmatively, that is a determination to do, but really a strong will is a strong determination to do or not to do, If the determination is not to do. we might call it a WON'T. In a strong-willed man, the "will" and the "won't" have equal chances. A donkey is a strong willed animal, but it more frequently won't than will.

In usual warfare, it is the policy to keep the enemy out of the fortifications, but in the case of alcohol, the most deadly foe of man, men will take it into their stomachs, the most vulnerable part of the body.

We give a truthful relation of circumstances to illus- the chances of a strong-minded man. A few years ago, there lived in the central part of New York state, in a thriving city, a talented lawyer who had a large practice. He was an upright, clean man with a strong mind, as strong as any man could have. Relying upon his ability to drink or let it alone, he allowed himself to form a habit of taking a drink occasionally when he thought it might be of advantage to him to gain the friendship of a man. He continued to drink occasionally, until he began to fear he was forming an appetite.

He then pledged himself to himself not to touch another drop of anything intoxicating. He fought hard from day to day, sometimes in hope and sometimes in fear. He occupied rooms on the second floor of the

building in which his office was located, and sometimes when about to leave his office for the night, he felt the inclination to drink, so strong that he dare not leave the building until he had overcome the desire. When he did leave the building on such occasions for his home, and having to pass a saloon, he made it a practice when nearing the saloon, to run with all his might to pass the saloon before his resolution weakened.

This he did many times, but there came a time when he dare not leave his office at the usual time and the desire to drink came upon him so strong, that he dare not risk passing the saloon; and he locked himself in his room and threw the door key out of the window rather than risk passing the saloon. After a late hour when he had not returned to his home, his friends came and took him safely past the saloon to his home.

We are sorry that we must record the fact that after many heroic efforts to save himself, this strong man died a drunkard.

That man was a strong man, but his enemy was stronger, and the man unwisely gave the enemy the advantage by putting him into his stomach, and when once there the enemy worked quietly until the strong man was bound in habit's strong chain.

The saloon was a trap set by the lawmaker, to catch, not only the weak and foolish, but the strong man.

Our friend's idea of the saloon being a good place to get a little medicine once in a while, is not good.

The sick man who does not know what is the matter with him, goes to the saloonist who is not a physician, and asks for a medicine, of which neither knows anything except its name and the patient opens his mouth and swallows the medicine.

A man with the idea that he can get medicine at a saloon, will often be sick, for the medicine he takes creates a desire for more.

We give one more illustration of the force of habit:

Four years ago, a young man was arrested in a city not far from New York city, for some misedmeanor committed in New Jersey, while intoxicated. This young man asked for a lawyer to help him out of trouhle. The policman called a competent lawyer who related the circumstances to me as follows: The young man told the lawyer that his father lived only a few miles away, he was able to help him out of trouble, and he wished the lawyer to telephone to his father for help. the lawyer called the father by telephone and informed him of his son's trouble, and asked what he, the lawyer, should do. The father told the lawyer to hold the telephone until he could consult with the mother. The lawyer could hear the conversation between the father and mother, and when they were done talking

with each other, the father resumed the conversation with the lawyer. He told the lawyer that they could do nothing for the son; they did not want him released.

He said his son was in difficulty time after time, and his conduct was becoming worse, day by day, and he was more frequently in trouble; they, his parents, had used their money, their influence and their love all to no good: they were really glad that their son was in jail; and the mother prayed that he might be kept there a long time for, if he was free, he might kill some one.

It is bad when loving parents pray that their son may be kept in jail to save him from the State's rum-shops.

The individual who says he drinks only two or three times a year should question himself, whether the pleasure justifies him for not helping in the temperance work.

Thousands of men, including many lawmakers, stand by and see their fellow men perish, that may save to themselves, the privilege of drinking occasionally.

CHAPTER XXX.

The Law.

Unless laws have an element of certainty in them, they are laws of chance, variable in their application and enforcement according to the wishes of parties who are supposed to enforce them or accordiag to the "pull' 'the offender has. The strength of a chain, is the strength of its weakest link, and the strength of the law is measured by its weakest points. Laws may be made in the strongest terms possible, and the punishment so severe as to terrify the evil doer, but if there is no certainty of punishment, evil doers will take chances and risk detection. The uncertainty is a weak link, and there is no strength to the chain.

The excise laws as laid down in the ordinance of New Brunswick contain two terms that have a tendency to cause disrespect for the laws and the lawmakers because of their partiality and injustice.

The Ordinance say that no person holding a license, shall sell after one o'clock A. M. under a penalty of twenty-five dollars; and no person not having a license shall provide or furnish intoxicating liquors at any time, under a penalty of one hundred dollars.

The logic of this law is that it is a less offense for a

licensed man to sell at a time when he is forbidden to sell, than it is for an unlicensed man to sell at any time.

The aloonist is a non-licensed man between the closing time and the opening time specified in the ordinance.

The saloonist has the monoply of the business for twenty-one hours of the day and should be satisfied with that and in consideration of his privilege, it should be a greater offense for him to sell than for a man who has no privileges.

The heavy fine on the non-licensed man is to protect the licensed man. Thousands of violations of the laws relating to the sale of intoxicating liquors occur weekly, in saloons that are licensed, and so little attention is given to the violations that the saloonist learns to regard the laws as being made for his protection, rather than for restriction; and all they have to do for their safety, is to keep watch on those who oppose the saloons, but it is not necessary to look out for those whose duty is to enforce the laws. An unenforced law is like a gun without ammunition.

All intelligent people know that the laws to regulate the sale of intoxicating liquors are useless; and, assuming that the lawmakers are sincere, must conclude that they are not capable of making better laws; but assuming that they are capable, the people must conclude that they are not sincere. Let them explain.

Nature's laws are positive and always active. If Nature's laws, acted differently at different times, they would not be laws, and the earth might be destroyed in a moment. Let the attraction of Cohesion cease to act for a moment, and the earth would crumble to dust; or let the attraction of gravity cease for a moment, and objects on earth would as soon fall upward as downward.

Millions of passengers are carried daily, safely from place to place, but the safety of passengers depends on positive rules and regulations. The rules of railroads relating to movement of trains, by means of signals, by telegraph, by telephone and electrical devices, adhered to secure perfect safety but if these regulations are laxly enforced the trains would run by chance, and there would be no safety no matter how perfect the rules are.

A man regulating his life and conduct, must be positive in the rules he makes for his own guidance, for if he makes the enforcement of his rules subject to circumstances, he is but a creature of circumstance, and only lacks opportunity, to do wrong. If a man resolves in his own mind to live a virtuous life, EXCEPT, the time will come when the exception will come.

The penalty for violation of law should be according to circumstances.

A saloonist will take the last cent from a drunken father, and the druakard's child, pressed by the gnawings

of hunger, may steal a loaf of bread, and get put in jail, for it, but the saloonist has done no wrong.

In such a case, the penalty for the child's offense should be pity and advice from the Judge; and a good dinner from the saloonist who took the last cent from the father, and gave poison in return, leaving the child to starve. An unlicensed man, in any other business, who would by any mean get a man in the same condition that this man was in, and then take his last cent, would be considered a heartless brute; but the saloonist is expected to do this, for he is appointed by the Court.

In the case we have assumed, the worthlessness of the father shuts the family off from credit for bread and meat and they must beg or steal or starve. The laws of the State forbid stealing; and the laws of the State causes starvation by the saloon system.

The starving child has no respect for the law that causes that hunger and, naturally has no respect for the law against theft. The saloon directly make paupers, and indirectly make thieves. The State makes saloons, directly, and indirectly causes crime of all kinds.

The evil doer must suffer the consequences of his evil deeds. A man may plan and find tools to commit murder, and feel that he is perfectly safe from detection and punishment, but the very class of men that he has taught to do the work turn on him and cause his pun-

ishment.

The men who use foul means to advance their own interests, are in more danger from the men they make use of to gain their desires, than they are from any other source. Tyrants may oppress their subjects unjustly, and in course of time these subjects become anarchists, and their first aim is to destroy those who they think have wrongfully oppressed them. When violence is resorted to, to redress wrongs, it is soon resorted to, to accquire what one desires. It is because of this principle of vengence, that makes it necessary for men occupying high official positions to be so carefully guarded and constantly surrounded by detectives.

When a community advises or permits a saloon to be established, the community has committed a sin, unless it has made its best efforts to prevent it, and it will surely be punished.

The saloon is a school where young men cultivate evil thoughts, corrupt conscience and deprave the mind.

To take a course in this school, one must forsake his manhood, and get rid of conscience, and responsibility.

In his hard struggle to accomplish this he dims the image of his Maker, enfeebles his intellect, defiles the body and endangers his soul. This school is a part of the school system provided for the youth of the State.

CHAPTER XXXI.

"A Right to Do Wrong, is Not a Right."

The Chief Justice of The Supreme Court of The United States; in giving a decision in a case involving the principle which applies to the right of license, said: "A right to do wrong is not a right."

The word "right," according to Webster, has several applications, or meanings; the word being used with the article "a" denotes that it is used as a noun, and can have but one meaning, "Legal Authority;" the decision then, means that an enactment by lawmakers, which enactment authorizes wrong doing, is not a legal right in fact. Webster says that the abstract noun, means "Conformity to the will of God, or to His laws," and is the perfect standard of truth and justice.

The Constitution provides for the preservation of the rights of individuals, and it also provides for the enactment of such laws as may be necessary to secure the rights of individuals. It also provides Judges to pass upon the constitutionality of legislative enactments, but it does not provide for the enactment of laws that supercede the Constitution itself.

The legislature has power to enact laws to incorporate a number of individuals to act as an individual,

but it cannot incorporate a body to act contrary to the Constitution, or to do wrong, It would seem that the legislature had fallen into the belief, that as it has the power to create corporate bodies, it can confer special privileges which do not exist by natural right, upon individuals. The incorporation of several individuals to act as a single individual, for the good of the State, is very different from selling to an individual, the privilege of preying upon his fellow man, and it surely is not in "Conformity to the will of God, or to His laws." Unless there is a standard of right; there is no standard of wrong, for wrong is only divergence from right. It certainly is as important to preserve our standard of right, as it is to preserve our standard of Weights and Measures. If right is variable in its significance, wrong is also variable, and there is no standard by which man's conscience can be guided, and the less obligation to do right, the greater the liberty to do wrong.

If the legislature has the right to enact laws permitting a little evil in one thing, it has the right to permit a little evil in every thing. The principle is the same as to the power to legislate.

If the propositions in the foregoing are correct, and if the decision given by The Chief Justice of the Supreme Court of The United States, is correct; and if the license system is not in conformity with God's

will, then there is not a saloon in the United States that has a right to sell alcoholic drinks.

THE END.

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